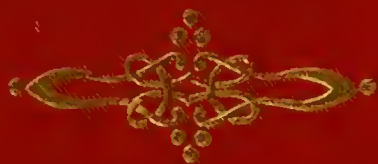


COHEN'S
MODERN
SELF INSTRUCTOR
IN
PHRENOLOGY.



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THE MODERN
SELF-INSTRUCTOR
IN PHRENOLOGY.

THE
MODERN
SELF-INSTRUCTOR

IN

Phrenology, Physiology, and Physiognomy;

OR,

THE PEOPLE'S
HAND-BOOK OF HUMAN NATURE;

*Containing a view of the Moral and Theological
bearing of the Science of Phrenology.*

BY

GUSTAVUS COHEN,

AUTHOR OF "LESSONS OF LIFE," "FORMATION OF CHARACTER,"
"SELF-CULTURE," "MEMORY," "LANDLADIES WE HAVE MET,"
"MODERN JUDAISM," "TRUE MANHOOD," "MEMORY: HOW TO
ATTAIN IT," ETC.

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COHEN'S
MODERN SELF-INSTRUCTOR
IN
PHRENOLOGY.

INTRODUCTION TO PHRENOLOGY.

I HAVE found, during my travels and intercourse with all classes of people, that by far the greater portion of those who were sceptical on the subject of Phrenology evinced a strong desire to know something more concerning the science ; to test it for themselves, and to prove that their objections were justifiable and well founded. Now I desire no better audiences than those composed of people of this class. They are intelligent, and open to reasonable argument, and I have had no difficulty in convincing them of the truth of Phrenology, morally, physically, and anatomically considered. I may here mention that the masses of those who know nothing or very little concerning the subject of Phrenology comprise persons of all denominations and professions. I mention this because there is a popular idea in existence that a doctor or a medical man is duly qualified to pronounce a judgment upon Phrenology. Now this is altogether erroneous ; and even supposing that these men were qualified judges the controversy would not be ended here,

for we have had the most eminent doctors, among them Sir Andrew Clarke, strongly advocating Phrenology. But the facts are these : this science is essentially based upon the human brain, the organ of the mind, and refers moreover not to *diseased* brains but to brains in their normal condition. Hence it follows that a man may have a very perverted and ill-conditioned mind and yet be physically in a robust condition. We may safely conclude from this that a most accomplished doctor, who has not made mental science a special study, is ignorant upon the subject of Phrenology, and his opinion is therefore valueless. Nor has modern education touched much upon this all-important subject. In proof of this we may quote the case of a popular Liverpool clergyman, a master of arts, and a man with a shrewd, practical, and analytical brain, who confessed at my farewell meeting held in that city that when he attended the first lecture he was a disbeliever in Phrenology, but that since he had entered more deeply into the subject his opinions had altered, and he confessed that night that he was a staunch believer in Phrenology. The gentleman in question became so interested in this useful science that he gave a few lectures upon the subject himself. It is satisfactory to note that the ignorant prejudice which has been so largely manifested towards Phrenology—partly because we have had sham phrenologists as we have had, and still have, sham doctors and shams of every description, and partly because the masses of the people have, from a mere glance at the subject, failed to understand its true meaning—has been very much weakened of late years. In the following pages, couched in language the

most simple and comprehensive, I have endeavoured to make the subject plain to all, and confidently trust that those who carefully read this recapitulation of phrenological facts, will not fail to be struck by its truth as exemplified by their own actual observations of others; and be personally and lastingly benefitted by becoming more cognizant of their own weaknesses and in consequence striving to improve themselves and to strengthen their whole character.

Most sciences and philosophies have from the earliest ages, before having become thoroughly established, had to contend with the strenuous opposition of those who have overlooked their truths without being sufficiently acquainted with their claims for consideration. Pythagoras was expelled from Athens. Anaxagoras was imprisoned. Democritus was considered insane because he endeavoured to ascertain the causes of insanity by *post mortem* examinations. Socrates was condemned to drink hemlock. Galileo was imprisoned on account of his peculiar opinions in astronomy. Linnæus and Buffon were called infidels. Locke was denounced as a fatalist, and the works of Descartes were burned by the University of Paris. Such being the case we cannot be surprised that Phrenology has met with a great amount of opposition, which, however, as the light of knowledge becomes stronger is gradually becoming more weak and meaningless.

FATALISM.

Among the numerous charges which have been brought against Phrenology by the uninitiated, the charge that it leads to *fatalism* is undoubtedly the most serious and

the most unfounded. As an advocate of Christianity I cannot but dwell briefly upon this matter before all others.

The theory adopted against Phrenology then, is that a man with a certain form of head is not accountable, because he is compelled by his organization to do certain things, and cannot act freely. It is not the phrenologist who says this, unless he is already an infidel, and has espoused phrenology in order to find a support for his infidelity, in the same way that a man with preconceived ideas of religion will read the Bible, and afterwards declare that his peculiar opinions are to be found in the sacred Book. Phrenology teaches most distinctly the doctrines of a necessity for growth, improvement, and advancement ; that the mind is feeble in the organization of the child, but that it developes, expands and unfolds as it is trained and educated.

Phrenology *explains* the nature of the organization, but it does not *make* the brain, or teach that a person *must* of necessity pursue a certain course. If, for example, a boy steals, and his mother brings him to me, and I say to her, "Guard the mind of the child, for his Acquisitiveness is very powerful, and if it becomes perverted in action, he will covet and very likely appropriate that which does not belong to him," I do not say to her, "Your boy *must* or *will* steal," but explain that phrenology recognizes a faculty, the perversion of which leads to stealing, which is prominently developed in the brain of the boy, and that she must teach him to control that tendency of his mind. Phrenology does not *put* the tendency there, and it is just as much the duty of the

chaplain of a prison to explain why one of the prisoners has committed the crime of murder, while his neighbour in the next cell has been a burglar.

How often have persons, even professing to be intelligent and educated, said to me, "If I have a *bad bump* how can I help it?" Here we have an individual who would denounce Phrenology and its exponents for referring to *bad bumps*. We have no *bad bumps*! We have faculties to rule our thoughts and actions, just as we have limbs to exercise in their various functions. The Great Almighty has munificently endowed us with powers both mental and physical, not to pervert and use for sin and evil, but to use to the good of our fellow men and His own Glory. A faculty only becomes evil when it is excessive, and when the counteracting influence—that moral power of restraining the carnal—is neglected, and sensuality and grossness have full sway. Take for example two children, from the same or from two different families, whose parents are of similar temperaments and dispositions, and rear the one among thieves, vagabonds, and criminal surroundings; while you put the other one into a godly and refined home. Do you imagine for a moment that the children will be identical either in disposition or external development? *Certainly not*. That child which has been brought up in surroundings of the lowest order, will have grown accordingly. The spiritual faculties, of which a good foundation might have been inherited from parentage, will have been neglected. The social brain will have been perverted and mere carnal passion without love of children or filial affection will have become bestiality. The brain will have grown according to its inner workings, and the forehead, the seat

of intellectual power, will be coarse, and lacking that refinement and beauty of development, with which the seal of goodness and godliness is set upon the human countenance. The other child of similar temperament at birth will be widely different. All the nobler feelings will have become prominently developed, by practice and use, just as the muscles of the body are developed by exercise; and the whole form of the head and forehead will be only as an index to the training of, and the life led by the child. *Is it God's hand that closes the heavens to the one and opens them to the other?* Ah, no! O, parents, you have a sacred responsibility, for you descend into your children's children in your weakness or strength! Remember Him who saith: "*The sins of the father will be visited upon his children unto the third and fourth generation!*" How terrible! *How true*, and yet we have no right to question His judgment. Pray, therefore, parents, when you are blest with a darling babe, that God may enable you to bring up that child in the good and righteous path, the only path that leads to the higher happiness upon this earth, and to eternal blessedness hereafter.

The advantage of Phrenology to the mother of the boy that steals is, that when she knows his tendencies she will help him to restrain those faculties that are naturally too strong in development: hence Phrenology is of great benefit rather than otherwise.

As Physiology recognizes that the stomach is principally concerned with digestion, that the lungs are connected with breathing, and the heart with the circulation of the blood; so Phrenology declares that there is one power of

the mind that enables us to think ; another gives to us the emotions of love ; another is connected with devotion, and so on through the long catalogue of mental operations. The charge of fatalism is generally brought against Phrenology by those who preach predestination, or the doctrine which teaches that men are fore-ordained to go to heaven or hell. I am acquainted with clergymen who preach strong predestination doctrines, and at the same time oppose Phrenology most strenuously because they have declared that it led to fatalism ! It is a fact that men differ in mental and physical peculiarities, that some are organically strong while others are weak ; that some are long-lived while others die prematurely ; that some are strong-minded, others are naturally weak in mental powers ; some can resist temptation, others find it more difficult to control their propensities. These are *facts* without reference to Phrenology, and it is a strange thing that the objector calls upon the Phrenologist to account for these facts. They are in our organization, and anterior to every system of mental philosophy.

If man were perfect there would be no occasion for him to change, but the Creator has not designed him to commence his existence a perfect being. He is in a constant state of progression ; beginning as a child, he grows into manhood. His mind as well as his body is constantly developing, and he goes from one degree to another constantly progressing as long as he lives. The differences in the human race arise in great measure from the fact that one has a better organization than another, more native power and ability, and is more susceptible of receiving an education. Why this difference ? Some say that the Creator makes it. The children, both of whose parents are inclined

to insanity are liable to become insane. The children of consumptive parents frequently die before the mother. Does God make the child insane or consumptive any more than he makes human beings imperfect in any way? If one child is better organized than another there is a cause for it. There can be no fatality in the matter, because the result has arisen from superior parentage and obedience to the laws of hereditary descent. If you wish good fruit from trees planted in your garden, you prune and nourish them, and graft good fruit into the branches. Let the trees grow wild in the woods and you will pluck fruit not fit to be eaten. The same is true in regard to the development of the body and mind. It is a fact that those parents who understand and obey the laws of life, bear more perfect children than those who neglect or infringe those laws. It is unwise for anyone to say that the Creator makes idiots. We might, with greater truth and propriety, infer that they are the result of certain mental and physical conditions of the parents. If an individual possess a very small development of the moral brain, and a great preponderance of the selfish and animal propensities, it does not *necessarily* follow that the individual must be bad, or that the Creator intended that he should be so. But had the Creator specially designed him to have such an organization he would obey its dictates, and fulfil the destiny which was marked out for him. Hence, Phrenology explains more clearly than any other system of theology or mental philosophy why it is that man, being born with an imperfect organization, which, unrestrained by counter forces, might lead him to commit crimes of various kinds, is not *fated* to lead a wicked life ; of course, I except idiots, who have not

generally the control either of the mental or physical forces of their being. It also gives explicit directions so that our normal powers may be developed harmoniously. The science does not teach that a man has a bad head and hence must be bad ; but that sometimes certain faculties may be too strongly developed, so that there is a want of harmony or balance of the powers, consequently there is in such cases inconsistency in mental action. It also declares that all the primitive powers of the mind are good ; were given to us for a legitimate purpose, and that the vices we see in society come from a *perversion* of the faculties. When Appetite, for instance, is perverted it leads to gluttony and intemperance ; but no normal power is given for this excess. When Acquisitiveness is perverted it leads to stealing, but there is no primitive faculty for theft. If there was a faculty given for that purpose, Phrenology would not be blamable, neither would the man be responsible for the exercise of the faculty. Every man with a fair amount of mentality is conscious that he is doing wrong when he steals, and thus acts contrary to his innate convictions of right and wrong. But when he eats the food that is prepared for him he does not feel guilt and condemnation. When we honestly earn money we are not self-condemned for so doing, for it is the legitimate action of Acquisitiveness. Some look at this whole subject in a superficial manner, and reason that because other persons steal there must be a faculty to incline them to do so, and they hence conclude that such have no responsibility in the matter. Many of these tendencies are transmitted hereditarily, and where families have certain predilections the children frequently inherit the same.

Another objection that is often seriously raised against Phrenology is that it destroys *accountability*, so that a person with a bad organization will feel that he is not responsible for his bad conduct. Some are not a law unto themselves. Others can resist temptation better than their neighbours. Those who have large Firmness, Causality, Veneration, Conscientiousness, and Secretiveness are not as liable to say or do indiscreet things as those who have these faculties smaller in development. We must recognise these natural differences in human beings, which everyone will admit, and we shall find that the individual is accountable in proportion as he possesses the capacity to understand the claims of truth. No rational being will imagine that the Creator holds the human race equally responsible. Some have but one talent while others have five, and others ten, and consequently the latter are far more responsible than the former. Phrenology explains this difference in organization, and recognises a difference in responsibility, but *makes* neither the one nor the other. As man is not perfect, he has not the same degree of guilt when he does wrong as he would have if endowed with a more perfect organization. If we admitted fatality, man being imperfect, would be compelled to remain so ; but I believe that his work in this world is to endeavour to become as perfect as possible ; then as long as life lasts he must relax no efforts to improve, restrain, and balance his powers of mind.

MATERIALISM.

And then we have those who say that Phrenology leads to *Materialism*. By materialism, the objector means that mind and matter are identical, that the brain and the mind

are synonymous terms, that as the brain in childhood is a weak and limited power, so is the mind ; that when the brain is defective there is a corresponding imbecility of mind, that they expand together, and when one decays the other is lost. Phrenology teaches that mind and matter are distinct, but that there is no manifestation of the mind except through the organism, and we have no acquaintance with mind unless we see it developed through a living being. When the child is dead reason tells us that its mind is gone. The brain is matter formed of the food we eat, and sustained in the same way as the body. After the formation of the body we read that God breathed into it the breath of life, and endowed it with a living soul. When the body dies, and has no further use for the mind or spirit, the latter goes back to the source from whence it came.

The mind has its existence, its attributes, its individuality ; it is not flesh and blood, but an ethereal or subtile essence pervading the brain, and the more perfectly organized the brain is, the more perfect is the development of the mind. *

There is a vast difference between a rock and electricity, yet both exist. A rock is hard, substantial, has its locality, can be seen and handled, while electricity is a fluid that passes rapidly, and is so volatile that you cannot grasp it. How much more difficult it is to comprehend and

* "It is quite futile to refer to pre-arranged and co-ordinate relations between external objects and the organism of the brain, without supposing the existence of a power, which is not derived from the brain but which acts through it, not always and merely in proportion to the size of the organ, and the state of its blood ; but also according to convictions of truth, and by the operation of agencies beyond the reach of our senses, and whose influence, therefore, we cannot estimate."—DR. GEO. MOORE.

analyse the mind than electricity ! Materialism cannot be charged against Phrenology any more than against every other system of mental philosophy that makes the mind depend upon matter for its manifestation ; whether the mental philosopher locates mind in the brain as a whole or in a part of it, as in the pineal gland, that system leads to Materialism if Phrenology does. Phrenology expands and liberalises the mind, but a bigoted person thinks that a man cannot be a Christian unless he believes certain articles in the catechism, looks towards Jerusalem, prays on his knees, and rigidly attends service in the same sanctuary where he himself worships. Let him differ in the least from the prescribed tenets and he is strongly denounced ; hence more blood has been shed in consequence of a spirit of religious intolerance between different sects than from any other cause. Phrenology does not teach sectarianism, but it distinctly points out a power of the mind which leads man to feel his dependence upon a higher source, to worship and conform to what he conceives to be a higher authority ; also other moral faculties which give sense of obligation and of justice, a consciousness of immortality, of spiritual existence, and feelings of charity, sympathy, and kindness. Some men do not grow spiritually. They think if they are “converted,” join the Church, become rigid sectarians, they have done their whole duty. At the commencement of their Christian life they were full of zeal and the spirit of prayer for all mankind ; longed to have the world know all they have enjoyed ; but in a short time their ardour and enthusiasm have cooled ; they have pinned their faith on creed until they have quite forgotten the first liberty felt by them at their conversion.

Although thus denouncing sectarianism and the religion of creed, I would say that were the inhabitants of the whole world gathered into Christian folds they would be more restrained from committing overt acts of vice and wickedness than now. Some do not understand the difference between religion and Christianity. While Phrenology does not profess to expound the dogmatic tenets of the day, yet it says nothing against the doctrines of Christ, nor does it oppose Christianity. It, in fact, proclaims that love to God and love to man are the highest prerogatives of a human being. It says nothing against any particular form of worship, belief, or recognition of the Deity. Two persons cannot see the attributes of God exactly alike unless they have similar minds, have been surrounded by the same influences from childhood, and have had the same general religious instructions. Phrenology explains why the Bible is interpreted so differently by different people. One who has large Resistance and Conscientiousness, with less Benevolence and Friendship, will read the Bible very attentively, and will mark each passage which says that "God is angry with the wicked every day." He reasons 'That is right; man is a sinner, and ought to be dealt with according to his iniquity.' Again, he reads that "God punishes the wicked." 'Nothing more than they deserve' he ejaculates. In fact, a man with the combination of forces named would be constantly marking, and be more powerfully impressed by passages referring to the punishment of sinners and eternal damnation than by anything else mentioned in the sacred book. If a man, on the other hand, have a small share of Resistance and Conscientiousness, with large Benevolence and Friendship he

reads such sentences as "God would have all men come unto him and be saved ;" "God is our Father, and Christ is our Saviour." Every paragraph that speaks of the goodness of God, and His desire that none should be lost, is marked. These men read and interpret the Bible according to their peculiar organizations, so it is hardly surprising that there are as many different creeds in the world, in regard to religious opinions, as in regard to opinions upon all other subjects. Such being the case, the value of Phrenology in enabling people to come to the right conclusion, and to regard things in their proper light, cannot possibly be over-estimated. For a person seldom, until after great troubles and much suffering, begins to see what peculiar faculty in himself has led him astray, whereas Phrenology might point out to him what faculties he should cultivate and what faculties restrain, when the process of forming and bettering his character is much easier than when the mind has been allowed to wander and become perverted. Too much importance cannot therefore be attached to the Phrenological examinations of the young. The material is young, easily impressed and pliable, and can be readily moulded for good or evil by the slightest pressure or influence.

"To grow in grace" consists first in overcoming the besetting sins of which we are conscious, and secondly in making positive progress in our advancement. The mind developes more and more in a moral and spiritual direction by becoming less subject to the influences and appetites of the body. The person who "grows in grace" becomes more pure and elevated, labours to do more good, to secure the happiness of the greatest number, to set a better

example to his neighbours, to extend the mantle of charity over the frailties of his fellow beings, to enlarge his sphere of usefulness, to improve the human race, and to have a noble conception of the attributes of the Deity. When the higher faculties of the mind are able to control the propensities, then we may be assured that we are "growing in grace." The child cries because it desires to eat, drink, and have playthings. But the child grows and developes, and its desires increase. It not only in a few years wants physical gratification for its body, but it desires knowledge. As the reasoning powers expand, the child inquires "Who is God?" "Where does He live?" and it is evident that there is no bound or limit to the metaphysical queries of an investigating mind. We are conscious of this intellectual growth of the child as he emerges from childhood into manhood. "Growth in grace" is a similar process only that it is spiritual in its nature. The mind grows in grace in proportion as a man strives to live a life preparatory for eternity. We have our besetting sins, and these are peculiar to the individual; some persons have an appetite which controls them, others have to contend with a strong will, pride, vanity, &c. While we continue to have tendencies of mind that lead us downward, we lack balance of power and that harmony of development which produces a beautiful consistency of conduct. In proportion as the intellect and moral brain have the ascendancy, in that same proportion do we grow. Phrenology distinctly teaches this doctrine. A clergyman would tell a querulous brother in the Church that in order for him to perfect himself in the Christian graces, he must cease from quarrelling, and regard the rights of his neighbours as his

own. Phrenology, using a little different phraseology, instead of giving general directions, would say that an excessive development of Resistance and Force induced the man to fight and contend; that he must repress the perverted action of these executive powers and stimulate Kindness and the other moral faculties. One of the leading principles of Phrenology is that the developments manifesting the faculties increase in size and activity by cultivation, and diminish, as does the muscle of the arm, by a want of action on the part of these distinct faculties. In the case of a young lady whose besetting sin is vanity, the Phrenologist would recognise that her great failing came from perverted Love of Approbation, and would explicitly teach her to be more ambitious to please her Maker than her fellow-creatures, who were only of dust like herself. The science would show her the fact that she needed reproof, should cultivate the moral faculties and improve herself by watchfulness, aided by self-examination, prayer, and turning her thoughts into a spiritual channel.

I would then sincerely hope, and not without reason, that those who have carefully read the foregoing arguments will recognise within themselves the great fact that the science of Phrenology, so far from leading to infidelity, materialism, and other channels of diseased thought, which are productive of crime, depravity, and the worst results, strongly advocates Christianity as exemplified in a noble and well-directed life. That it stimulates the better feelings of mankind; that it strengthens the weak and despairing by showing them that they have still noble functions, the exercise of which might lead to success in this world and blessedness hereafter. That it teaches that

righteousness is happiness and beauty, but that sin is an imperishable evil, the consequences of which are even on this earth manifested by misery and ugliness.

I have considered it my duty to refer at some length to Phrenology as relating to Theology and Spiritual Philosophy, in this preface. I will demonstrate the truth of Phrenology anatomically in the following pages, as well as give a careful and well-considered analysis of its different functions, feeling confident that the result cannot but be beneficial to all who seriously inquire into this interesting subject.

Could we but learn to “know ourselves,” to “know our children” and those we come into contact with, not only physiologically but Phrenologically, *i.e.*, mentally, how much misery, how much unhappiness, how much strife and sorrow would be removed from the earth, not only in regard to ourselves but our children and our children’s children.

“Know thyself.” Gentle reader, I place this small work into thy hands! It is the magical key that will open the mystical chamber of the mind! Go then and look into thyself. Thou wilt find both clay and gold there! That the great Almighty may give thee the power to increase the gold of goodness and righteousness stowed away in the chamber of thy mind, and help thee to remove the clay and grossness of carnal sin and wickedness, is the prayer of

GUSTAVUS COHEN.

PART I.

THE BRAIN AND SKULL.

The dome of thought ! The palace of the mind !—Byron.

The very foundation of Phrenology consists in the statement that the brain is the *organ* of the mind. This is a fact which has been generally understood for ages, and may now be demonstrated scientifically to the satisfaction of the most unbelieving. In support of this truth, however, a few anatomical facts may be introduced here with advantage. *Firstly*, All the parts of the body may be wounded or destroyed, even the nervous mass of the spine may be compressed or injured at a certain distance from the brain, without immediately destroying the feelings and intellectual faculties. In *tetanus*, produced by a cause remote from the brain, the other nervous systems are attacked in the most violent manner, while the functions of the mind remain sometimes until death. On the contrary, if the brain be compressed or destroyed its functions are deranged and the manifestations of the feelings and intellectual faculties are suspended or annihilated. Moreover, automatic life requires neither *brain* nor *cerebellum*. The superior parts of *both hemispheres*, the *great commisure*, and even more than half the *cerebellum* may be wounded, destroyed by suppuration, diminished in size, or entirely removed, without destroying the functions of the five external senses and automatic life ; and several acephali, or monsters destitute of the brain, are born strong and fat, and

some of them even live some time after birth. Hence, if the brain were not destined for superior functions, its existence would be altogether useless.

Secondly, however defective our knowledge of the scale of the brain from the lowest animal to man may be, it is yet certain that the number of the faculties increases in proportion to the multiplication of the cerebral parts. The increased number of the feelings and intellectual faculties of man over the instincts of the lower animals, is neither in proportion to the strength of the five external senses nor to any other part of the body, but solely to the cerebral parts. Now this could not happen if the brain were not exclusively the organ of the feelings and the intellectual faculties.

The great error with past metaphysicians has been in neglecting to acquaint themselves with the material connections of mind, and through these to seek an acquaintance with the principles of mentality. There can be no doubt that every exertion of the intellect, every flight of the imagination, every burst of passion, every glow of love, every feeling of sympathy, every emotion of joy or pleasure calls into action some portion of the physical organism. A thousand daily phenomena give us proof of this. A sudden fright, an outburst of passion, a rapturous joy, a burst of grief, any strong emotion will give such a shock to the whole frame as to send the blood in leaping currents through every part, and shake it like a trembling aspen from centre to extremity. Sometimes such sudden and strong exertions of mind have overpowered the physical frame and caused it to dissolve in death. If such strong mental action produces such marked effect, then a feebler exertion of the mind would produce a lesser effect upon the

body. And so the conclusion follows, that every mental action produces a corresponding result upon the material organism with which it is connected. Why tires the body under mental exertion? Why shakes the frame in fear? Why blushes the face in shame? Why beams the countenance in joy? Why sparkles the eye in love? Why swells the bosom in grief? Why sickens the stomach in despondency? Why falters the tongue in embarrassment? Why softens the voice in sympathy? Why stretches the mouth in mirth? Why rolls the tear in affliction? Why beats the heart so wildly in any strong emotion? Who that denies that the mind manifests itself through the material organism will explain all this? Why bows the *head* in sorrow? Why snaps it in anger? Why swings it in vanity? Why rises it high in dignity? Who will tell us that the mind manifests not its power and action through the body? But if the action of *any* portion or faculty of the mind affects the body, then the action of *every* portion of it does. And if a strong action of the mind makes an impression upon the physical substance with which it is mysteriously connected then a weak one makes an impression also, only correspondingly weak. The conclusion, then, is irresistible, that the mind does manifest its states and changes through the material organism with which it is united in a marriage of life. If, then, we can know the condition of the physical organism at any time we can determine therefrom the condition of the mind. Hence to study the mind we must study the physical organization, for this is the medium and the only medium of mental manifestation. Through this, and only through this can we trace the workings of the mind. In no other way do

we, or can we, get any knowledge of it. He who attempts to study mental science without attending to the physical will fail, must fail, because this material structure is the only thing that has a positive union with mind. 'This, and this alone, opens the passage that leads to the sanctuary of thought and feeling. Here lies the mysterious pathway to the palace of the soul. Without attending to this all is conjecture, speculation, theoretical abstraction, doubtful ratiocination.

But here a question arises, Does the mind manifest itself through every portion of the body alike, or through some particular portion or member? So far as we are able to learn each member of the body has a particular office to fill, and when the duties of that office are attended to its work is done. Thus : the eye sees, the ear hears, the teeth masticate, the feet walk, the stomach digests, the glands secrete, the heart circulates, and so on to the end. They each have the duties of one office to perform, and only one. Can we suppose that they must all take on the arduous duty of being the medium of mental manifestation? This is an unreasonable supposition when we have no proof of it. The truth is, that each organ of the body has its single and particular function and this only.

Before entering further into our arguments, however, some knowledge of the structure of the human brain, and of its appearance when exposed, as well as of the general forms of the skull will be useful to the learner.

The human brain is an oval mass filling and fitting the interior of the skull, and consisting of two substances, a grey ash coloured or cineritious portion, and a white fibrous or medullary portion. It is divided, both in form and

function, into two principal masses, the *cerebrum* and the *cerebellum*, or the large brain and the small brain.

The *cerebrum* is divided longitudinally into two equal hemispheres, and each of these, in its under surface, into three lobes. But the most remarkable feature in the structure of the cerebral globe is its numerous and complicated convolutions, the furrows between which dip deeply down into the brain. By means of these foldings the surface of the brain is greatly increased, and power gained with the utmost economy of space, for it is a demonstrated fact, that in proportion to the number and depth of these convolutions, is the mental force. "The mind's revolvings," as Wilkinson beautifully expresses it, "are here represented in moving spirals, and the subtile insinuation of thought, whose path is through all things, issues with power from the form of cerebral screws. They print their shape and make themselves room on the inside of the skull, and are the most *irresistible* things in the whole world."

The *cerebellum* lies underneath the posterior half of the cerebrum, and is about one-eighth the size of the latter organ. It is divided into lobes and lobules, and consists of a grey and white substance, like the cerebrum, but is not convoluted on the surface like the cerebrum. The grey matter being somewhat darker than that of the cerebrum occupies the surface of the cerebellum, the white being interiorly disposed. Extending from the base of the brain to the atlas, or bony pivot upon which the head rests, is the *medulla oblongata*. It is conical in shape, and may be considered as merely being the head or beginning of the spinal cord, which continues it, and, in fact, extends the brain down the vertebral canal, and by means of the nerves



f. 1.



f. 2.

PLATE 1.—THE BRAIN AND SKULL.

Fig. 1. HUMAN BRAIN EXPOSED. A. Cerebrum. B. Cerebellum.

Fig. 2. THE SKULL. A. Frontal Bone. B. Temporal Bone. C. Zygoma. D. Mastoid Process. E. Parietal Bone. F. Occipital Bone. G. Malar, or Cheek Bone. H. Superior Maxillary Bone. I. Nasal Bone. K. Inferior Maxillary Bone. L. Angle of the Jaw. M. Condyles. N. Conoid Process.

which it gives off, and which pass through notches between the vertebræ, connect it with every part of the body. There are generally reckoned eleven pairs of nerves arising from the brain, and thirty-one from the spinal marrow. It is thus seen that the whole nervous apparatus is included in the mental system, and that the brain, as the organ of the overruling mind should be, as it unquestionably is, omnipresent in the human body. Now, as is the mind which is incarnate in it, so is the brain in texture, size, and configuration; and as is the brain so is its bony casement, the cranium, on which may be read with unerring certainty, a correct outline of the intellectual, moral, and other faculties of the man.

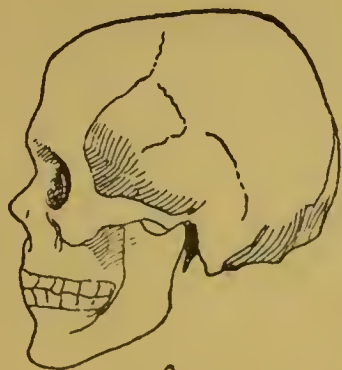
The heads of the sexes differ in shape as much as do their bodily forms. Not only this, but an average female skull and an average male skull distinctly show to the Phrenologist the differences most manifested in the opposite sexes. A man is *as a rule* harder and more determined, consequently his brain is more lofty in the region of Firmness. A woman is, as a rule more largely developed in the region of the social faculties, Parental Love, Affection, Love of Home, and Friendship. This is clearly demonstrated in the typical skulls represented in our illustration. (Plate 2, figs. 1 & 2.)

The skulls of races and nations also differ widely in form, and these differences are found to correspond with known differences of character. In the Caucasian it will be seen that the forehead is prominent and high, the coronal region elevated and the backhead moderately projected. The facial angle, measured according to Camper's method, is about 80°. It indicates great intellectual power, strong moral or spiritual sentiments, and a comparatively moderate

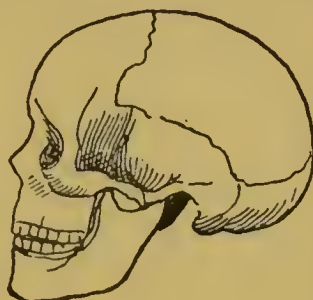
development of the propensities. The special powers in which the Caucasian brain most excels, and which distinguish it from those of all less advanced races, are Causality, Ideality, and Conscientiousness, these faculties being almost invariably small in savage and barbarous tribes. See what a contrast there is then between the Caucasian skull and that of the Negro represented in the adjoining illustration. In the head of the negro we find great breadth immediately above the ears in the region of Cautiousness and Secretiveness. The forehead is broad and very prominent at the lower part, but retreating and not high. The backhead in the region of the affections is, in general, fully developed, and there is almost always a large and sharply defined occipital protuberance. Compared with that of the Caucasian, the difference is seen to be striking. In the side view the frontal region is less capacious than in that of the Caucasian. The facial angle is about 70° , the jaws being large and projecting, and forming what is called the prognathous type. Here the animal feelings predominate over both the intellect and the moral sentiments. The top view shows the facial bones compressed laterally, but projecting enormously in front.

Phrenology then, is a system of mental philosophy founded upon the physiology of the brain. It treats of mind as we know it in this mortal life, associated with matter and acting through material instruments.

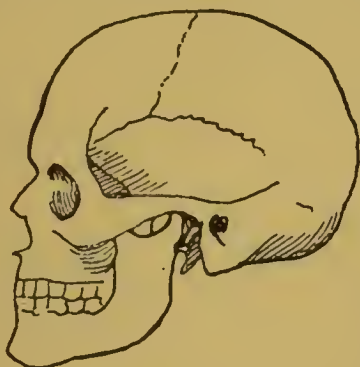
In its practical application Phrenology becomes an art and consists in judging from the head itself, and from the body in connection with the head, what are the natural tendencies and capabilities of the individual.



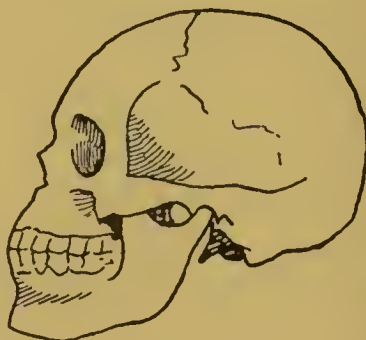
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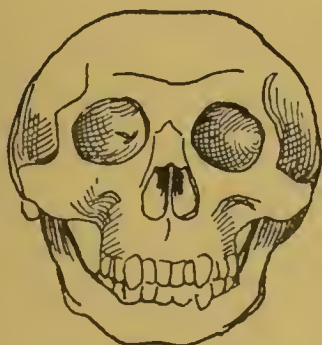
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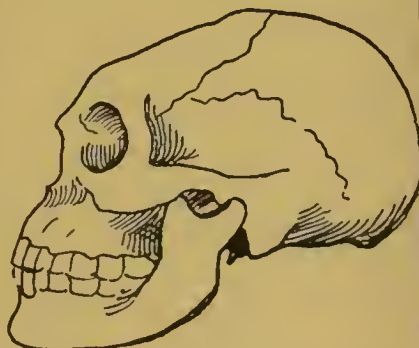
f. 3.



f. 4.



f. 5.



f. 6.

PLATE 2.—VARIETIES OF SKULLS.

- | | |
|--------------------------|--------------------|
| 1. The Male. | 2. The Female. |
| 3. Caucasian. | 4. Negro. |
| 5. Gorilla (front view). | 6. Gorilla (side). |

Phrenology does not now claim to be entirely complete as a science any more than is the study of medicine ; or perfect as an art, any more than is the art of healing ; and it demands recognition and acceptance so far only as it is firmly established on the broad and immovable basis of the constitution of man.

The chief principles of Phrenology—every one of which is supported by an array of unquestionable facts, and susceptible of the clearest proof—are the following :—

1. The brain is the organ of the mind.
2. Each faculty of the mind has its separate or special force in the brain.
3. Faculties related to each other in function are grouped together in the brain.
4. Size, other things being equal, is the measure of power. (The organic quality of the brain can be judged physiologically.)
5. The physiological conditions of the body affect mental manifestation.
6. Any faculty may be improved by cultivation, and may deteriorate through neglect.
7. Every faculty is normally good, but liable to perversion.
8. Lastly, the shape and development of the brain is indicated by the shape and development of the skull.

Perhaps the question least understood, and considered by the unlearned most prejudicial to Phrenology, has been the ignorance concerning the fact that the outward form of the head shows the true form of the brain. The negative of this question has been stoutly maintained by some claiming to understand physical science. But why should not

the head show the form of the brain? The brain takes its conformation originally from the character of the mind it is to serve. It is mind that gives it its form. It is mind that moulds it, and the mind existed before the brain existed—existed at least in the parents. The brain serves the mind, so it takes the form that mind gives it. Now, the skull or cranium serves the brain. Its office is that of protector. It has no other use. It conforms exactly to the brain. It grows round the brain. The skull has been seldom known to undergo any very great changes after forty or fifty years; but how is it that it has been changing until then? It does not change *much* afterwards, because the individual has at that age mostly either moulded himself for good or bad, and the *substance of the brain does not undergo any very material change*. The skull is formed by a deposition of particles on the outside of the brain, and is at first a soft yielding substance, lying closely around the brain. It forms around the brain something as the shell forms around the snail. It begins to form at several places at the same time at about the centre of each of the bones of which it is composed, and extends in every direction till they meet and clasp in their embraces the whole brain, joining hands and forming at their meeting places the several sutures. Now, why should not the cranium show the form of the brain? Does not the skin which grows around the whole body show the form of the limbs? Most surely. But the skin is not the same thickness in all places. In the most exposed places it thickens up to protect more effectually those places. But we know just where those places are, and are not deceived by them as to the general form of the body. So the cranium in the

most exposed parts of the head grows thicker to afford a better protection. But these places we know, and are not deceived about the general form of the brain. Across the forehead and the back, and along the sides, it is a little, and but a very little thicker than on the top and lower down. As a general rule the thickness of the skull does not vary much in the same head, and is about from an eighth to a quarter of an inch in depth. Where it covers the most active faculties it is always thinner than where it overlays those which are less active. The continued activity of the stronger forces causes the brain to grow and press out against the cranium, and this occasions an absorption or displacing of the particles, which causes the cranium to diminish in thickness, while over the less active faculties the cranium thickens by more full secretions, occasioned by the inactivity of the faculties. The experienced phrenologist will find but little difficulty in determining which are the active faculties. The cranium will rise or swell over them, and the swell will be more or less intense, or abrupt, as the faculty is more or less active. In cases where the faculty is powerful, and has been subject to great intensity of action, the outward prominence is distinct and sharp. In these cases the cranium is very thin, often not thicker than a case knife. Take an empty skull and hold a candle in it and it will actually shine through those parts which overlaid the most active forces of the brain that once occupied it. In the skull of a certain woman, who had three passions, *lust*, *anger*, and *music*, to the gratification of which she gave her whole life, it was observed that over the faculties of Love (Amativeness), Force, Resistance, and Tune, the skull was scarcely thicker than a

wafer, so that really the brain varies in its form a little more than the outward skull, but the active forces and this variation can always be very correctly determined. So can the thickness of the skull be very generally determined. It is thicker in people of a coarse, rough, and bony make, and thinner in those of a more refined, delicate, and nervous constitution. Place your hand on the head of an individual, pressing with considerable force, and then ask him to speak. If his skull is very thin his voice will jar his head in a very perceptible manner. If his skull is thick it will jar it much less. In this experiment the character of the voice must be noticed, if it is heavy, a greater vibration would be made on a skull of given thickness than a light voice would make.

There are also several protuberances on the skull which must not be mistaken by the novice for the development of faculties. There is one on the occipital bone, which is merely a bony process for the attachment of a muscle. It is called by physiologists the *occipital spine*. It is situated just above and behind the upper vertebræ of the neck, above the faculty of Love and below Parental Love. There is another called the *mastoid process*, situated just behind the ear. The tyro may mistake it for Force, though these processes are entirely different from the appearance of the faculties. The processes are sharp and angular, the faculties, if they depart from the even surface, are gentle swells, or obtusely rounded elevations. We would caution every student of Phrenology against looking for *bumps* or protuberances, as in a well-balanced head these are not found. We calculate the strength of faculties by the distance from the centre of the brain, or from the head of the spinal

column, to the surface of the head at the location of the faculty to be estimated. All the faculties may be powerful, and the head destitute of any special prominences. If one or more faculties be large and more powerful than the rest, then we find hills and hollows.

The *cranium* is composed of two plates, the inner and the outer, separated by a spongy, porous, bony structure. At the sutures, or meeting places of the different bones of the skull, these plates are often more distantly separated. But this is usually distinguished by a sharp angular elevation extending along the line of the sutures. There is still another place where the outward form of the skull does not indicate the form of the brain. This is just above the root of the nose, at the lowest part of the forehead. The inner and outer plates of the skull are separated, leaving a space between, which is called the *frontal sinus*. It sometimes extends sidewise under the arch of the eyebrows. It is not always easy to determine the size of the *frontal sinus*, but it is generally larger in persons of a coarse, bony make, and smaller in those of a more compact, refined organism. This sinus is generally small in the female head, nor does it ever appear in either sex until about the twelfth year, so that it offers no impediment to the estimation of the organs of children.

This includes all the bony protuberances which cause the skull to vary in form from the shape of the brain. There are some parts of the skull covered so deeply with the integuments and muscles as to make it somewhat difficult to determine the shape of the head. About the temples there are thick and strong integuments, which serve to attach the lower jaw, which hide the true form of the head ;

though with a little careful observation and experience the general contour of this part of the head may be learned with much accuracy. With these exceptions the outward form of the head is an index to the form of the brain, so that in reality the head is the index of the mind. Every man has a chart of his soul on his cranium. His mind is mapped on the outer surface for the world to behold and read, not really his mind, but a picture of his mind. His real living character is written there in the autographic lines of God's own hand, so distinctly, indeed, that he who runs may read.

THE MIND NOT "A UNIT."

The brain, as a whole, is admitted to be the organ of the mind. The mind is made up of many separate faculties, from which fact alone it might be inferred that the brain has a corresponding separate manifestation for each. That such is the case is conclusively proved by evidence which cannot be set aside or successfully controverted. A small portion of evidence—all that our space will allow—may here be cited.

1. In all other parts of the system—throughout all nature, in fact—each function is manifested by or through a distinct portion of matter. Sight has the eye, hearing the ear, digestion the stomach; and it may be further observed that wherever the function is compound, the organ is correspondingly so, as in the case of the tongue, in which there is one nerve, the office of which is to move the member and thus subserve the purpose of speech, a second which communicates the sense of feeling, and a third which conveys the sense of taste. In short, in the whole human frame there is, so far as we know, not a single

instance of one nerve performing two functions. Reasoning analogically, therefore, we infer that functions so essentially different as observing and comparing—not to speak of others still wider apart—must be manifested through separate portions of the cerebral mass.

2. Individuals frequently exhibit extraordinary capabilities for some particular pursuit or branch of study, while in regard to all other departments of mental effort they never rise above mediocrity. If the brain were a unit in function, each faculty should be manifested with equal efficiency through its agency.

3. The various mental powers in man do not appear simultaneously. The child loves and fears long before he has any notion even of veneration or of moral responsibility. He observes, too, the qualities of external things almost from the commencement of his existence, but the power to reason concerning them comes later. This seems to show that loving, for instance, requires the exercise of one force in the brain and venerating another—that observing is one faculty and reasoning a different one.

4. In dreaming, one or more faculties may be in active exercise, while all the others are apparently dormant. Emotions of love, fear, anger, and jealousy may arise and succeed each other, coming and going without order or restraint (the controlling forces being asleep), or a thousand vivid but disjointed conceptions may fill the mind—sometimes rational, but oftener absurd, and always differing from the ordinary and orderly operations of the fully awakened brain. If the brain were a single power these partial manifestations could not occur, but all the faculties would be asleep or awake together.

5. Partial idiocy and partial insanity are plainly contradictory to the doctrine of the organic unity of the brain. Some idiots, utterly deficient in intellect, have strong moral feelings. Others manifest only the propensities. In many, perfectly idiotic in everything else, some particular faculty is strongly developed—as Time, Tune, or Calculation. Pinel mentions an idiot girl who manifested a wonderful propensity and talent for mimicry—could imitate anything she saw or heard, but who displayed no intellectual faculty in a perceptible degree, and evidently attached no ideas to the sounds she uttered. Were deficiency of brain, as a whole, the cause of idiocy these phenomena could not occur, for whatever brain might exist would be as competent to manifest one faculty as another. Partial insanity furnishes equally conclusive evidence on the same point.

6. Partial injuries of the brain result in a suspension of one or more faculties, while others retain their normal activity, which could not be the case if the brain were a single organ.

7. A person, by referring to his own individual consciousness, may satisfy himself at any time that he is endowed with a plurality of mental faculties; for he finds himself feeling and manifesting not only different but opposite emotions at the same time. This would be clearly impossible if the brain were a single faculty.

GROUPS OF FACULTIES.

The particular portion of the brain through which any faculty is manifested being known, it would naturally be inferred that other faculties having related functions might be found in the same region of the brain. This inference is in accordance with the fact

as established by observation, and furnishes another evidence of the truth of Phrenology; for this arrangement is the natural one, and the one which best serves the purpose of facilitating the action of the faculties, each being thus enabled to support and co-operate with the other members of the same class. It will also be seen, further on, that the arrangement of the groups in the brain is in accordance with the same beautiful natural order.

SIZE, THE MEASURE OF POWER.

That size, other things being equal, is the measure of power, is a universal and undisputed law, and requires no detailed exposition here. It is the basis of all our calculations and reasonings in mechanics and natural philosophy as well as Physiology and Phrenology. When the brain is below a certain size, idiocy is the invariable result. In the lowest class of idiots, the horizontal circumference of the head, taken a little higher than the orbit, varies from 11 to 13 inches. In a full sized head the circumference is 22 inches. In such idiots the distance from the roots of the nose backward over the top of the head to the occipital spine is only 8 or 9 inches; in a full sized head it is 14. Let those who deny the influence of size reconcile these facts with their belief. "But," say some, "We know idiots who have large heads." Our reply is "so do we;" but then in these cases the brain is not healthy. A large arm is usually indicative of strength, but this is not the case when the arm is large from disease. But although disease be absent, if the size of the brain be very deficient, idiocy is invariable, and men remarkable for great force of character, as Bruce, Cromwell, Bonaparte, Franklin, and Burns, invariably have heads of unusual magnitude.

PHYSIOLOGICAL CONDITIONS.

In stating the general law, that size is the measure of power, we are always careful to add the qualifying clause "other things being equal." The "other things" which modify this law in the case of the brain are certain physiological conditions, such as Temperament, Quality, Health, Respiration, Circulation, Digestion, Activity, Excitability, and Balance or Harmony, all of which affect mental manifestation in a greater or lesser degree, and must always be taken into account in estimating character, ability, and power.

IMPROVABILITY.

Every faculty of the human mind is susceptible of being improved by judicious culture. This is a principle of great practical importance, and affords opportunity and encouragement to every one (for all have more or less need of improvement), and especially those who have marked and embarrassing deficiencies of character. It is only applying to the mind through its organ, the brain, or to a single faculty or number of faculties of the mind, the same means we make use of to strengthen the arm or increase the flexibility of the fingers—properly adapted exercises. The improvement of man does not imply the extinction of any faculty, or the creation of new faculties, but the development and training of all existing faculties. The means through which each faculty may be strengthened if too weak, or restrained if too active or influential, will be pointed out in another place.

ALL THE FACULTIES GOOD.

Each faculty is in itself good, and was given by the

Creator for the benefit of its possessor and the world, but may be perverted and distorted and thus made the instrument of evil, or stunted and dwarfed, so as to become impotent for good. When rightly developed, acting in harmony, and with the lower faculties duly subjected to the higher, each contributes its share to the welfare and happiness of man.

There is no faculty of "murder," but there is a faculty intended to impart energy, executiveness, force, and effectiveness in character and action, which, when large, active, and not restrained by the more conservative powers of the mind, may lead to violence and bloodshed. So the property-getting, accumulating propensity, given us for the laudable purpose of making a wise provision for the future, may, by perversion and lack of moral control, become the instigator of fraud and theft. In all cases the evil is the result of a disorderly manifestation, and not the legitimate action of the faculty.



PART II.

PHYSIOLOGICAL CONDITIONS.

MAN AND WOMAN.

In applying physiognomical principles to the discernment of character, the important modifications resulting from sex must always be taken into consideration. The contours of man and woman, both in general form and in particular features are strikingly different, and what may be appropriate and beautiful in the one would be incongruous and ugly in the other. A masculine woman and a feminine man make an equally disagreeable impression upon our minds. In either case we feel that there is something out of place ; in other words, the true order of nature seems to have been interfered with.

SIZE.

The first difference we note between the male and female figures is the greater size of the former. The ancient artists, who well understood the proportions of the human figure, and the distinctive differences between the sexes, made the Apollo a little more than half-a-head taller than the Venus, and proportionately stout. A comparison between the men and the women of the present day, when the habits of the fairer sex are less favourable to physical development than those of the ancient Greek women, and less so, too, than those of the masculine portion of existing society, would reveal still greater differences.



PLATE 3.—THE MALE FIGURE.



PLATE 4,—THE FEMALE FIGURE.

GENERAL FORM.

The next thing that strikes us is the remarkable difference in the general form. We observe that while the shoulders of a symmetrically developed man are broader than his hips (see plate 3), and he tapers downwards from his shoulders, woman's hips are broader than her shoulders (see plate 4), and she tapers both ways from her hips. The neck of woman, though apparently longer on account of the drooping of the shoulders, is really shorter than that of man. Her arms and legs are also proportionately shorter, and her trunk longer, her back more hollow, her bust smaller but more rounded, and her bosom much greater in volume. Man is characterised by compact and muscular developments, and a strongly hinged frame, indicative of power; woman, by bending and varied lines, gracefully rounded limbs, smooth surfaces and elasticity, indicative of delicacy and grace. As Milton says—

“For contemplation he, and valour formed,
For softness she, and sweet attractive grace.”

Roundness prevails in her, angularity in him. She has more of the vital system, with its cellular tissues; he more of the motive apparatus, with its muscular fibres. The same differences are clearly to be seen in the mental developments of a well-organised female brain as compared with that of a man.

PHRENOLOGICAL DIFFERENCES.

The head in man is more massive than in woman, but hers is often somewhat longer from the forehead to the occiput. It is also narrower laterally, and the basilar and frontal regions are proportionately smaller. The

occipital region is elongated, the faculties of Parental Love, Friendship, Love of Home, and Love of Approbation being relatively large. In the male head there is a relatively larger development of the base of the brain, as well as of the superior frontal region. In the coronal region—the seat of the spiritual sentiments—woman has proportionately a fuller development than man. Alex. Walker remarks, that the female skull seems in general narrower than that of the male, and hence (length giving intensity, and breadth permanence) all her mental operations, though more intense and brilliant during their continuance, have, on the same principles, less of permanence. With regard to the heads of females, it may also be observed that the frontal sinuses are less, the glabella (space between the eyebrows) less elevated, and the superciliary ridges on which the eyebrows rest less prominent, and that the outline of the upper and lower jaws is more elliptical.

BODY AND BRAIN.

It has been stated that mental manifestation, depending primarily upon the size of the brain for its power and efficiency, is modified by certain bodily conditions which affect the action of the faculties. These conditions are so important in their practical bearings that the student of Phrenology, especially if he have in view any application of the science, either in public or merely among his friends and acquaintances, should not fail to make himself familiar with them.

The intimate connection between body and brain is illustrated in many ways, and in the experience of every one. They act and re-act upon each other. The nerves

which ramify through every part of the body all have their focus in the brain. If the body be ill, weak, or exhausted the brain gives but feeble manifestations. If the body be stimulated or exhilarated, the brain shares its strengthened or quickened action. The influence of mind upon body is not less potent. Hope and joy quicken the circulation, brace the nerves, and give firmness and tension to the muscles. Grief and despondency have a relaxing tendency, weakening the limbs, and deranging all the functions of the body, especially those of digestion and secretion. In the same way other conditions of body and mind, whether constitutional and permanent, or pathological and temporary, act and re-act upon each other, making it necessary for him who would study mind, and read human character, to make himself familiar with the conditions of the body, and equally so for him who would minister to the needs of the body, either in sickness or in health, to make himself acquainted with the existing state of the mind as well as its permanent characteristics.

I.—TEMPERAMENT.

First in order, in noting the physiological conditions which affect mental manifestations, is *Temperament*, which may be defined as “a particular state of the constitution depending upon the relative proportion of its different masses, and the relative energy of its different functions.” Temperament, by the old Phrenologists, has generally been looked at from the standpoint of physiology and pathology rather than from that of anatomy, and the classification of the various constitutional conditions, now generally accepted by physiologists, is founded on the distinct

influences of the stomach, the lungs, the liver, and the brain, either of which predominating gives its peculiar conformation and complexion to the body and its specific tone to the mind. We have then, under this arrangement, four temperaments. They are called : the Lymphatic Temperament, the Sanguine Temperament, the Bilious Temperament, and the Nervous Temperament.

1. The *Lymphatic Temperament*, depending on the predominance of the stomach, is characterised by roundness of form, repletion of cellular tissues, softness of the flesh, a weak pulse, and a languid condition of the system generally. The complexion is pale, the hair generally light, and the eyes light and dull.

2. The *Sanguine Temperament*, depending upon the predominating influence of the arterial system, is indicated by a moderate plumpness of parts, tolerably firm muscles, light or chestnut hair, blue eyes, a strong full pulse, and an animated countenance. Persons with this temperament are ardent, lively, and impressible, and possess more activity and energy than those having the lymphatic temperament.

3. The *Bilious Temperament*, having the liver for its basis, has for its external signs black hair, a dark yellowish skin, black eyes, firm muscles, and harshly expressed forms. It indicates great activity, energy, and power.

4. The predominance and abnormal activity of the nervous system gives rise to the *Nervous Temperament*, a constitutional condition marked by light thin hair, slenderness of form, delicate health, general emaciation, rapidity of muscular action, and vividness in sensation. It imparts great sensibility and mental activity.

This classification has clearly a physiological foundation, but the nomenclature adopted (drawn from pathology rather than from anatomy or physiology) is objectionable, and two of the conditions or temperaments themselves—the lymphatic and the nervous,—as usually described, are diseased and abnormal, and not healthy states of the constitution. While, therefore, we acknowledge its value in a pathological point of view, and take into account the morbid conditions it embraces, we prefer to base our examinations on what we deem a simpler, and at the same time a more comprehensive system founded on anatomy. There are in the human body three grand classes or systems of organs, each having its special function in the general economy, namely, the *Motive* or Mechanical System, the *Vital* or Nutritive System, and the *Mental* or Nervous System. On this natural basis rests our doctrine of the temperaments, of which there are primarily three, corresponding with the three classes of organs just mentioned, namely: 1, The Motive Temperament; 2, The Vital Temperament; and 3, The Mental Temperament. Each of these temperaments is determined by the predominance of the class of organs from which it takes its name. The first is marked by a superior development of the osseous and muscular systems forming the locomotive apparatus; in the second, the vital organs, the principal seat of which is the trunk, give the tone to the organization; while in the third, the brain and nervous system exert the controlling power.

THE MOTIVE TEMPERAMENT.

In the Motive Temperament the bones are comparatively large, and generally long rather than broad, and the form

manifests a tendency to angularity. The muscles are fully developed, dense, firm, and possessing great strength. The figure is generally tall, the face long, the cheek bones high, the front teeth large, the neck rather long, the shoulders broad, and the chest moderately full. The complexion and eyes are generally, but not always, dark, and the hair dark, strong, and rather abundant. The features are strongly marked, and the expression striking and sometimes harsh or stern. The whole system is characterised by strength and toughness, and is capable of great endurance. Persons in whom this temperament predominates possess great energy, physical power, and capacity for work. They have strongly marked characters, and are the acknowledged leaders in the sphere of active life. They are men for the field rather than the council chamber (unless endowed also with a high degree of mental power), and are often found at the head of public works and of armies. They are observers rather than thinkers; are firm, self-reliant, constant in friendship and in love; executive, ambitious, and persevering. They love power and conquest, and often pursue their ends with a reckless disregard for their own or others' physical welfare. As speakers, they use strong expressions, emphasise many words, and talk to the point, hitting the nail on the head with a heavy blow. (R. W. Dale, is an example).

There is an abnormal development of this temperament in which both the vital and mental systems are sacrificed to mere animal strength. It is marked by a small head deficient in the coronal region and broad at the base, a short, thick neck, broad shoulders, expanded chest, and large dense muscles, the tendons of which are apparent



PLATE 5.—THE MOTIVE TEMPERAMENT.

W. E. GLADSTONE.

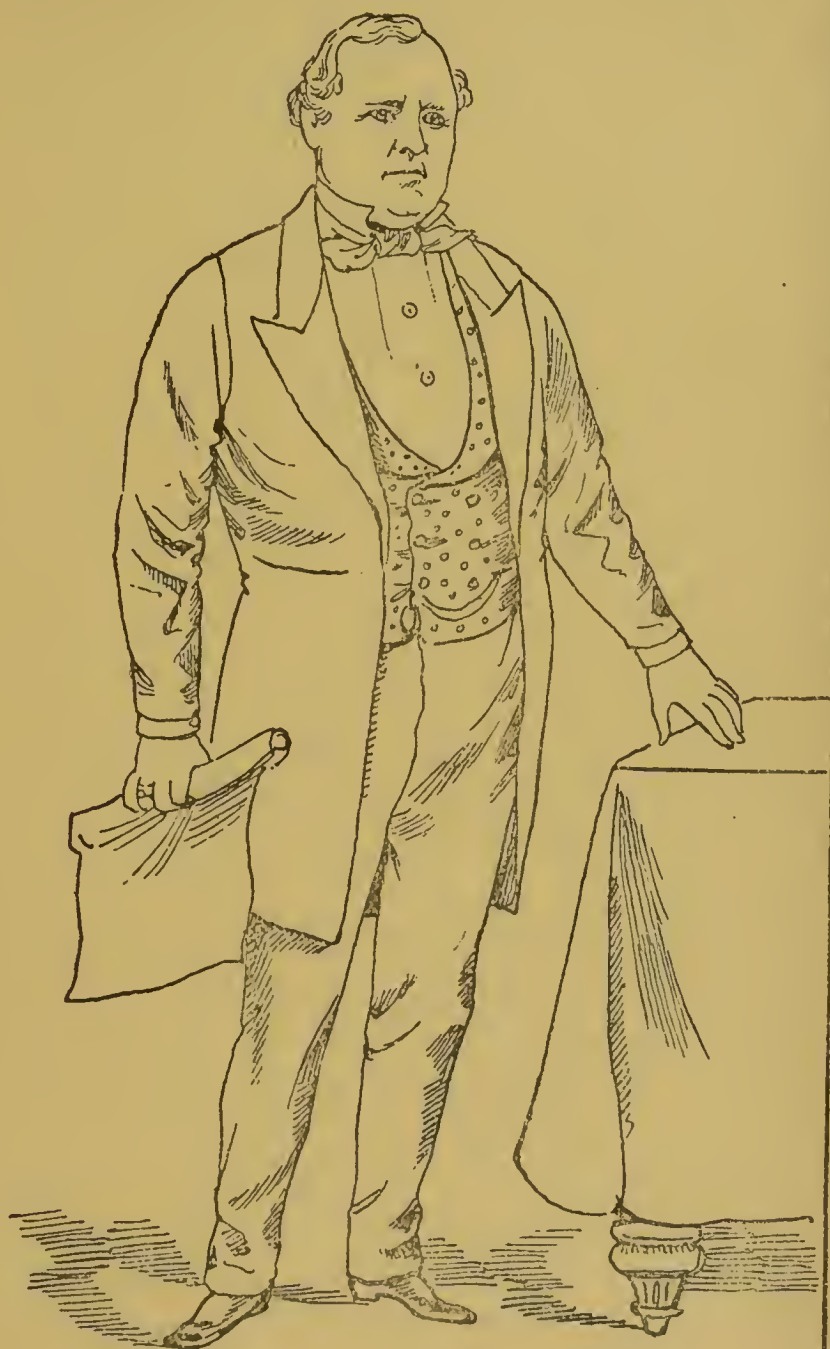


PLATE 6.—THE VITAL TEMPERAMENT.

EARL OF DERRY.

through the skin. The possessor of this excessive development is remarkable for brute strength, and for nothing else unless it be stupidity. Muscle is a good thing, but it is not well to absorb all of one's brain in producing an excess of it. Full or large Firmness, Force and Resistance, and a strongly developed perceptive region are characteristic of the motive temperament.

THE VITAL TEMPERAMENT.

This Temperament, depending upon the predominance of the vital organs which occupy the great cavities of the trunk, is necessarily marked by breadth and thickness of body, rather than by length. Its prevailing characteristic is rotundity. The chest is full, the abdomen well developed, the limbs plump, and the hands and feet relatively small. The neck is short and thick, the shoulders broad, but not angular, and the head and face corresponding with the other parts of the system, incline to roundness. The complexion is generally florid, the eyes and hair light, and the expression of the countenance pleasing and often mirthful. Persons in whom this temperament predominates are both physically and mentally active, and love fresh air and exercise as well as lively conversation and debate, but are, in general, less inclined to close study or hard work than those in whom the mental or the motive temperaments take the lead. They are ardent, impulsive, versatile, and sometimes fickle, and possess more diligence than persistence, and more brilliancy than depth. They are frequently passionate and violent, but are as easily calmed as excited, and are cheerful, amiable, and genial in their general disposition. Being fond of jovial company and good living, they are

more liable than others to become addicted to the excessive use of stimulants, as well as over eating, and should be on their guard against this danger, and curb their appetites with a strong will.

Phrenologically, the Vital Temperament is noted for large animal propensities generally, and especially Love, Appetite, and Acquisitiveness. Benevolence, Hope and Mirthfulness are also generally well developed.

An undue and abnormal preponderance of the absorbent system, and a sluggish action of the circulatory organs, produce the unhealthy condition called in the old classification the lymphatic temperament, characterised bodily and mentally by languor, sloth, and apathy.

The vital temperament is a prevailing one in Holland and England, and in low fertile countries and valleys generally.

THE MENTAL TEMPERAMENT.

The Mental Temperament, depending upon the predominance of the brain and nervous system is characterised by a frame relatively slight, and a head relatively large, an oval or pyriform face, a high pale forehead, broadest at the top; delicately cut features, and expressive countenance, fine soft hair, a delicate skin, and a high-keyed flexible voice. The figure is often elegant and graceful, but seldom striking or commanding.

Sensitiveness, refinement, taste, love of the beautiful in nature and art, vividness of conception, and intensity of thought and emotion mark this temperament in its mental manifestations. The thoughts are quick, the senses acute, the imagination lively, and the moral sentiments generally active and influential.



PLATE 7.—THE MENTAL TEMPERAMENT.

HERBERT SPENCER.

In the mental temperament, the superior portions of the forehead, together with the coronal region, are most fully developed. Causality, Comparison, Ideality, Spirituality, and Veneration are generally prominent, while the organs which lie in the basilar and posterior regions of the cranium are not so fully developed.

It is the excessive or morbid development of this temperament—unfortunately very common in this age and country—which corresponds with the nervous temperament of the pathologists and old Phrenologists. It is characterised by emaciation of muscles, weakness of body, intensity of sensation, and a morbid impressibility. The foundation for this diseased condition is laid in the premature and disproportionate development of the brain as compared with the body, and is encouraged by sedentary habits, the immoderate use of tea, coffee, tobacco, and stimulants.

BALANCE OF TEMPERAMENTS.

Where any one of the temperaments exists in great excess the result is necessarily a departure from symmetry and harmony, both of body and mind; the one, as we have seen, always affecting the character and action of the other. Perfection of constitution consists in a proper balance of temperaments, and whatever tends to destroy this balance, or to increase existing excesses, should be carefully avoided.

A thorough practical knowledge of the temperaments alone will enable one to form a correct general estimate of character. The practical difficulty (by no means insurmountable, however) lies in measuring accurately the relative proportion of the different elements in each

individual so as to give each its due influence on the character. Study, careful observation, and the necessary practice will enable the student to do this in time however, with great exactness.

II.—QUALITY.

The next physiological condition to be considered, as affecting mental manifestation and modifying the law of size, is quality. A piece of wrought iron is much more tough than a piece of cast iron of the same size. Density gives weight and strength. Porous, spongy substances, are light and weak. The lion is strong because his muscles, ligaments, and bones are dense and tough. It is the same in man as in beast, in brain as in muscle. Real greatness can exist only where a bulky compact brain is combined with strong nerves and a dense, tough, firmly-knit body. Men with small heads may be brilliant, acute, and in particular directions strong, but they cannot be so comprehensive, profound or commanding, as men with large heads of the same organic quality ; and, on the other hand, men with large heads may be dull, if not stupid, on account of disease or low organic quality. Both high quality and large size are essential to the highest order of power, of body and of mind. This condition is, in fact, the first determining one in estimating a person's character and ability. A person of high Organic Quality is characterised by sensitiveness, clearness, fineness of tone, delicacy of perception and tastes ; an artistic, poetic, and spiritualised state of mind.

As the intrinsic value of an article is increased by its being of superior quality—gold, for instance, as compared

with iron—so likewise human beings are placed higher in the scale of perfection (other things being equal) as they are of a superior organic quality. Compare a thoroughbred horse, or a greyhound, with a mongrel of the same species ; compare man with animal, and lastly compare one man with another—any two persons of the reader's own acquaintance, one of a refined nature and the other a vulgar man. What is the difference ? How do they compare in perfectibility of structure ? Observe the difference in configuration ; the awkward and inelegant lines in the limbs and features of the vulgar man with the graceful and symmetrical ones in those of the former, and also the economy of material in the construction of the former. Observe, too, the texture of the hair and the skin, the delicacy of the fibres, the brilliancy of the eye, and, in fact, the superior make of every part. The former will be one of nature's true gentlemen, however disguised he may be in rags or livery ; and the latter will find his congenial companions in the pothouse or on the turf. By thus comparing the "get up" of the constitution—not the clothes—a good idea of what is meant by Organic Quality will be obtained. The quality of an organization is in the first place established congenitally—imparted along with life itself, and is, as it were, the foundation upon which all the other conditions are based. It depends mainly upon the physiological and mental condition of the parents at the time of conception—the reciprocity of their conjugal love, or the want of it, the state of their minds, desires, aspirations, &c., their health and constitutional vigour, or otherwise ; and secondly upon the state of mind and body, the habits and occupation of the mother until the time of birth. This

subject, however, is one of such vast importance that full justice cannot be done to it in this place. (A special class of literature is developed treating upon the subject, but we would recommend the work by Dr. Cowan, "The Science of a New Life," as embodying all that is necessary to be known by the general public. It is written in a truly Christian spirit, and has been the means of improving the condition of many homes within the limits of our own observation.)

Improvement of the Organic Quality.—Although the organic quality of an individual as imparted by parentage may be of an inferior kind ; and materialistic phrenologists would predict for such a one a career of vice and infamy, we are far from consigning him to such a fate. Observation proves to us that while there is life there is hope. The condition of the organization is capable of being improved by culture. We will now give a few hints to those who have decided, as the first step towards improvement, to become Christians, and to dedicate what powers and abilities they possess to the service of God. As this is a condition which has to do principally with the spiritual nature, the person should, first of all be constant and earnest in prayer, frequently in communion with the source of all good, thus fortifying the passions against abuse, strengthening the will and purifying the inner motives of conduct. This will aid him in making the right use of his mental faculties, by adapting each to its legitimate and healthy function. "Strive to enter in at the strait gate," by avoiding every gross and sensual habit ; examine yourself to see if there be any evil way in you ; mingle with pure and elevating companions and keep the body—which is the temple of the

Holy Spirit—in as pure and healthy condition as possible, because it is impossible to have a pure mind in a morbid and diseased body. Every kind of sensuous indulgence, whether over-eating or over drinking, must be avoided. Pure air ; pure food ; plenty of work for the body, and constant occupation of the mind are the natural means by which the tone of the organization can be improved. The following are familiar sayings :—

“Satan finds some mischief still

For idle hands to do,”

and, “An idle brain is the Devil’s workshop.” Avoid stimulants and tobacco. Study nature and apply her laws to yourself ; practice moderation in all things ; remember that every one is not a law unto himself, but needs the guidance and direction of a higher power than his own. Remember that the selfish appetites, inclinations, and passions are misleading, and the pleasure to be derived from their indulgence and gratification is transitory and not sufficient to satisfy the instinct in human nature which strives after enduring happiness.

Those who inherit from parentage a constitution too delicately organized, and are therefore too fragile to withstand the rough usage which we all more or less are compelled to share in this material life, should endeavour in every legitimate way to promote the animal feeling, try and be of the earth earthy. Remember that you are too fastidious, and that if you fail to be understood and appreciated so much as you would desire the fault is to a great extent your own. Promote rest and physical ease, remember that man is an animal and is designed to perform animal functions ; be jolly and promote a healthy flow of the animal spirits.

Cultivate a more generous feeling towards others, and do not criticise, condemn, or shrink from contact with them because they do not come up to your exalted standard of excellence.

There is much danger when children are of too high organic quality of their becoming precocious and unbalanced in mind and body. They require most careful management as they become too smart and active in mental acquirements and thus undermine their constitutions. They must be treated physiologically, or will die early. (See *Health and Education*.)

III —HEALTH.

Having taken note of the size of the brain and the original organic quality of the body (with which the brain must correspond), the existing condition of the whole, as regards health, must be taken into account.

All states of the body affect the mind, as we have shown in a previous section. The strong thoughts which have moved the world have not been sent forth among men through the agency of weak and sickly bodies. The motive power of muscle and of brain is the same. We can no more write, study, or think energetically and effectively when sick, than we can wield the axe, the sledge hammer, or the scythe.

Animal power is not mind, but is something which mind requires in this life for its manifestation. Memory, reason, eloquence, poetry, philosophy, and even morality are affected by disease. A disordered body involves disordered or weakened mental manifestations. In some diseases, as in consumption for instance, there is often great clearness and vividness of conception and a high tone of moral

feeling, but there is at the same time, lack of power and continuity, and a fitful and vacillating state of mind. "A sound mind in a sound body" is the law, and in the sickly body we find a weak and inefficient state of mental action. Perfect health means the harmonious and legitimate action of all the functions of mind and body, perfect digestion, breathing, assimilation, regularity of the heart's action, equal circulation of the blood and nervous fluids, physical happiness, and consequent longevity. The artificial life which is now followed in our large towns and cities is most detrimental to the enjoyment of perfect health; nevertheless by strict attention to sanitary laws, as regards bathing, sleeping, exercise, diet, &c., even those who are compelled to lead a sedentary life may enjoy a high degree of health. Let it be remembered that health is the natural condition of man, and that it is only owing to infringement of natural law that he suffers. When an ailment, therefore, attacks the constitution (which it generally does at the first instance in a mild form), instead of taking medicine and drugs—especially those advertised by quack doctors—we should seek out and remove the cause of the ailment. To do this it is necessary that each person should possess at least a rudimentary knowledge of his own constitution and the laws by which it is governed; and this may be to a large extent acquired by the exercise of his own intelligence and observation.

Can we think, or study, or remember, without that energy furnished by a healthy body? No more than machinery can move without motive power. As physical power depends upon the observance of certain physical laws, the first duty of every human being to himself and his creator—of

parents to their children—of ministers to people—and one to all, is to learn and obey the health laws.

This is the point where modern education fails. It loses sight of the fact, or at least does not sufficiently recognise it, that children have bodies as well as brains. Nothing can be of greater benefit to a child than to endow it early in life with a sound and healthy constitution ; it is of infinitely more value than a legacy of money or property. We cannot enjoy too great a share of health.

IV.—RESPIRATION, OR BREATHING POWER.

Respiration is one of the most important functions of the physical system. Breath and life are one. When the former fails, death supervenes. Even plants breathe in their way and die at once if air be excluded from them.

The power of respiration depends upon the size of the chest and the condition of the lungs. The size of the chest is readily ascertained by measurement. This, other things being equal, will be the measure of the breathing power. The general health as well as the condition of the lungs, must be taken into account as modifying the energy of respiration. The signs of good breathing power, in addition to a broad or deep chest, are considerable colour in the face, warm extremities, elastic movements, and vigorous functions generally. Where it is deficient, there is general pallor, with occasional flushing of the face, cold hands and feet, blue veins, and great liability to colds and coughs.

Our vitality is in proportion to our respiration. The assertion of a distinguished physician that “many people die for want of breath when it is their own carelessness

alone that prevents them from breathing" is no less true than startling. If we only half breathe—and many scarcely do that—we only half live. To expand the chest, therefore, and to increase our breathing power where it is deficient is of the utmost importance. Whether, as Alphonse Le Roy and others have contended, the development of the chest be actually an absolute standard of the length of life or not, it is clear enough that by expanding it life may be prolonged and health and beauty promoted.

V.—CIRCULATION.

Respiration and Circulation are closely related. Lungs and heart co-operate harmoniously in the work of manufacturing vitality. Between the heaving of the chest and the beating of the pulse there is a definite relation both in strength and rapidity.

Good blood is the result of pure food properly assimilated and fully oxygenated by the copious breathing of pure air, and it is the office of the heart to propel this blood through the system. From the blood is made muscle, nerve and brain. If the blood be good these are healthy, strong, and efficient. If the blood be poor or charged with impurities the structures built up by it will be weak and disordered, "for the blood is the life thereof."

The signs of a good circulation are a healthy colour in the face, warm extremities, and a slow, strong, and steady pulse.

VI.—DIGESTION.

Digestive power depends primarily upon the condition of the organ of digestion—the stomach; but is affected by both circulation and respiration. If the former be deficient,

the proper quantity of blood may not be sent to the stomach during the process of digestion ; and if the latter be imperfect the blood sent to the stomach will lack its full quickening and strengthening power. Copious breathing promotes the process of digestion and strengthens the digestive organs as well as the lungs.

A good development of firm solid flesh and a healthy colour are signs of sound digestive organs, and an effective performance of the digestive process. Emaciation, paleness, a sallow or pimpled skin, and a peevish and despondent state of mind are indications of deranged or imperfect digestion.

VII.—ACTIVITY.

Activity is a matter of temperament mainly, and is greatest where the motive and mental temperaments are both strongly developed. It is a condition dependent upon form, density of structure, activity of the brain, and general tension of the whole system. Its indications are length of body and limb, with very moderate fulness of muscle, restlessness, love of action for its own sake, and continued motion even in sleep. The deer, the greyhound, and the race horse illustrate the fact that activity and ease of action are associated with length, slenderness, and delicacy of structure. In these times of rapid locomotion an active mind and an active body are indispensable to all who wish to be successful in life. Those, therefore, who are constitutionally disposed to inertia should spur themselves to greater exertion by competing with others, and by conscientiously endeavouring to fulfil the various duties which fall upon their shoulders ; should be up with

the lark and abreast with the active spirit of the times. It is better to wear out than to rust out. Those who are too active are liable to exhaust too much vitality, to live at too rapid a rate, and to break down prematurely. If by force of circumstances you are compelled to keep the brain and muscles at a high tension continuously for a length of time, you should embrace every opportunity of taking gentle recreation and pleasurable exercise. If you are naturally too active and are in the habit of doing more work than is necessary, you should just see if you cannot occasionally be lazy. Remember that your health is in jeopardy through over exertion, and that the amount of physical stamina at your credit is gradually becoming spent. Endeavour to keep a surplus stock of strength, a reserve fund for the future.

VIII.—EXCITABILITY.

This is another condition depending upon temperamental combinations, and has its greatest normal manifestation in those who have both the vital and mental temperaments well developed. It is morbidly active in persons whose nerves are disordered and whose systems have been subjected to the stimulation of alcoholic liquors, tobacco, and strong tea and coffee. In the lymphatic temperament there is the opposite condition—a general coldness and apathy, which nothing seems to arouse into a genuine feeling of interest in present things and passing events. Its indication is sharpness of form and features, a piercing eye, and shrill voice. Those in whom it is abnormally developed are easily thrown out of balance, and subject to extremes of conduct. In order to render themselves less

susceptible to excitement they should first of all fulfil all the health conditions according to the advice given previously. All unnecessary causes of excitement must be carefully avoided ; reason and judgment should be consulted, and self-control exercised over the risible feelings. A person of an excitable temperament in whom the animal propensities predominate is apt to give vent to his anger without restraint, and therefore needs a good deal of self-government. Where continuity or firmness are lacking, the individual will be fickle and changeable, whimsical, and effervescent, more troublesome than dangerous. Combined with high organic quality and a powerful and evenly balanced mental and physical constitution, it indicates the highest and most exalted type of human being.

Excitability is the condition which imparts vivacity and sprightliness to the character and actions. It does not actually impart power, but it intensifies the power possessed.

IX.—BALANCE OF CONDITIONS.

It is essential to a harmonious character, and the most efficient action of the faculties, that all the developments of the body and brain, and all the physiological conditions of both be well balanced—that there be no marked excesses or deficiencies ; and in estimating the influence of the body upon the mind in any given case, we must not only consider its individual developments and conditions, but the proportions and relative activity and power of each. Where all act together harmoniously, the effective strength of each is increased ; while, on the other hand, the lack of balance or harmony impedes the action of all.



PLATE 8.—THE TEMPERAMENTS OF CHILDREN.

1. The Mental Temperament.
3. Precocious Boy.
5. Natural Girl.

2. The Vital Temperament.
4. Natural Boy.
6. Precocious Girl.

THE TEMPERAMENTS OF CHILDREN.

There is no subject of greater importance to parents than a knowledge of the temperaments of their children, and no subject upon which young parents show a greater amount of ignorance. Now, in training a boy it is necessary that his temperament, inherited from parentage, should be fully understood. The natures of all boys are not alike; consequently all boys cannot be dealt with alike. A remedy that might cure the strong blacksmith would kill the feeble little tailor. Take for instance a boy with the *extreme mental temperament* (Figs. 1 & 3, Plate 8). Now these boys have very large and active brains. The heads of such boys are mostly too large for their bodies, consequently it is impossible to overrate the value of encouraging the *physical* in a boy of that nature. He may become very clever, he may become senior wrangler at twenty-five and die before thirty. It is necessary for his success and usefulness in after life that he should build up as strong and sound a physical constitution as free indulgence in exercise, substantial food, sound sleep, and fresh air will permit. Do not encourage his reading and the exercise of his large and imaginative brain; *nothing will keep that back* in time to come. Teach him to *see* and not to theorise so much, and when from the results of a careful physical training he has become older and stronger, judicious study and *well-directed labour* will fit him eminently for a mental pursuit, at which he may in years to come attain the highest distinction. Take now, by way of contrast, a boy who is predominantly of the *vital* temperament (Figs. 2 & 4). These boys are possessed of strong animal spirits and strong physical constitutions; and are naturally of a *practical* turn of mind.

Now it is extremely improbable that a boy of this nature would ever, if left to his own inclinations, shut himself up in a room and ponder and pore over the mysteries of science. No, he wants the fresh air, he can never keep still a moment; the outer world of life and action is the battle field on which he may achieve fame. It would be a great mistake to make a boy of this temperament a clerk in a bank or warehouse; he would fall asleep over his work, never be thoroughly well, and either be a miserable and unhappy drudge all his life, or continually bringing disgrace upon himself and those belonging to him. The occupation of a builder, a traveller, a contractor, or any other active pursuit would undoubtedly suit him, and bring out his talents to advantage.

In quitting this subject I would just say a few words upon *precocious* children. We hear some admiring mother on presenting her little daughter to a friend, exclaim in ecstatic rapture, "She's such an *old-fashioned little thing*." I would earnestly say, do not encourage precocity in children; don't have old-fashioned little boys or little girls. It shows that a naturally quick brain, inherited from parentage, has been encouraged and perverted instead of having been repressed and left to a wholesome and natural growth. Real wisdom is only to be bought by years of study and experience, and is never found in babies. A mental disease encouraged by the ignorant is all that constitutes these *old-fashioned* and *precocious* little children. Do not spoil the baby character, it is beautiful and natural in its untutored innocence.

To be lasting and sound, the body, as also the character of the child should be a thing of slow growth. We have

in Plate 8 the heads of two little girls, both about the same age ; but mark the difference. One looks much older than the other because the features have developed before their time. In fig. 5 we see the little baby nose, we see the little girl that, like a crisp and beautiful rose-bud, has yet to unfold before its real charms are before us in all their chaste beauty. In fig. 6 we see already the pretty and expressive face of a much older girl. The beautiful nose has already attained its shape, and the lips are finely and firmly cut. It is the face of a precocious child of premature growth, and therefore too weak to be lasting. Do not force children like hot-house plants, by a false and pernicious system of education ; let a child enjoy and appreciate its simple pleasures of baby-play, because the time will come, and soon enough, when it will need all its vital force and natural vigour to meet and overcome the stern obstacles and trying vicissitudes, which in this material world are the meed of all.



PART III.

THE MENTAL FACULTIES.

I.—THEIR GROUPING.

The arrangement in the brain of the various faculties of the mind into groups furnishes a beautiful illustration of that perfect adaptation of means to ends which characterises all the works of God, and which man can only approximate in his most skilfully contrived inventions. The place of every organ of the body and every faculty of the mind is just that which best fits it for its special function, and grouped around it for its support, and for co-operation with it in action are those most closely related to it in function. Observe, for instance, the relations so admirably indicated in the arrangement in contiguity of Love, Parental Love, Friendship, and Home Love ; or of Acquisitiveness, Secretiveness, Resistance, and Force. So Individuality, Form, Size, Weight, Colour, Order, and the rest of the Perceptives indicate by their location not only their matter of fact tendencies, but their relationship to each other and to the external senses, seeing, hearing, &c.

In accordance with the same principle we find the groups so placed that the location of each indicates its rank in the great scale of functions. The propensities or animal instincts are placed next to the spinal column, in the base of the brain, and in close connection with the body. Rising above these we come into the region of intellect, while above that, in the coronal region, are the moral or spiritual sentiments, through which we are brought into relationship with God.

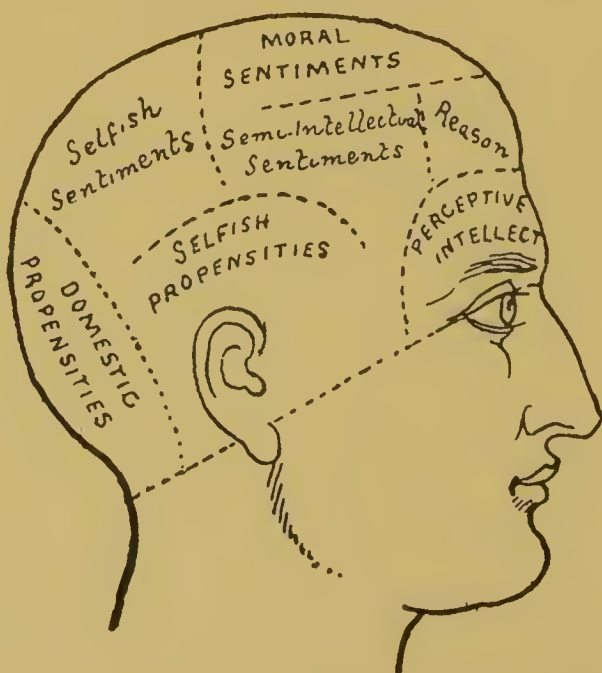
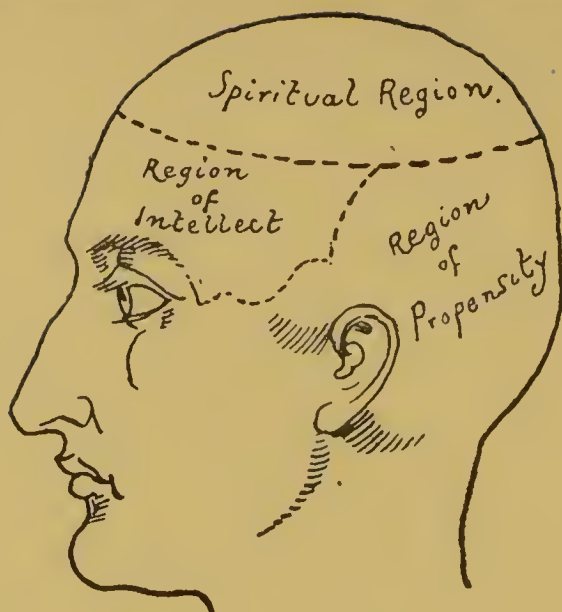


PLATE 9.—THE GROUPS AND THEIR FUNCTIONS.

II.—THE GROUPS AND THEIR FUNCTIONS.

The first division of the faculties of the mind is into three grand classes—

1. The Propensities.
2. The Intellectual Faculties.
3. The Moral or Spiritual Sentiments.

How these great classes of faculties manifest themselves, each through a special region of the brain, may be seen in plate 9. The Propensities having to do with material things, and being closely related to the physical system, are placed nearest to the body, with which their connection is intimate. In front, the Intellectual faculties are arranged in appropriate order. They are not in quite so close connection with the body as the propensities, nor yet too far removed, and have their outlook as it were upon the external world. Above these, and crowning all, are the Moral Sentiments, occupying the highest place, as they are the highest in function and relation. Through them, as through windows opening towards heaven, the soul gets glimpses of things lying above and beyond its present narrow environments—of a better life, and of the joys to which it can here only aspire.

The Propensities give force, efficiency, and zest in all actions, adapt us to our fellows, and lead us to take care of ourselves. They are called *animal* propensities, because they pertain to man as an animal ; they are common both to man and the lower animals. Their collective office is to impart impetus, force, and physical determination to the character. They are those faculties of the mind which originate the various animal impulses, instincts, desires, passions, and *propensities* to act.

The Intellectual Faculties enable us to obtain knowledge of men and things, to compare and arrange facts, and to invent and contrive what we need for the practical application of our knowledge. They are the pioneers of the mind, and have the exclusive function of investigating the physical qualities and abstract relations of things both in the material and the spiritual world, so far as the latter can be understood in our present sphere of existence. They create a thirst for information and furnish the desire to acquire knowledge in general; take cognisance of facts and conditions, and remember them, and constitute what is commonly called the intellect, understanding, or judgment.

The Moral or Spiritual Sentiments are designed to control all the rest by subjecting them to the tribunals of kindness, justice, and the Divine Law. All the moral and religious feelings and emotions have their origin here, so far as their mental manifestation is concerned. They humanise, adorn, elevate, and soften the character; constitute man a moral and accountable being; give rise to those moral duties and relations which exist between man and his Maker, and between man and man. The full development of the whole of this group, in combination with the intellect and propensities, gives to the person thus endowed a thoroughly reliable character. They constitute the chief distinguishing feature between man and the lower animals.

The grand classes or orders of faculties we have thus described and illustrated are each divisible into smaller groups, the members of which bear a still closer relation to each other than to the members of other sub-groups.

The classification we adopt gives us the following arrangement of classes and groups (see fig. 2, plate 9):—

I.—THE PROPENSITIES.

1. The Social or Domestic Group.
2. The Selfish Group.

II.—INTELLECTUAL FACULTIES.

1. The External Senses.
2. The Perceptive Group.
3. The Reflective Group.
4. The Literary Group.

III.—THE SENTIMENTS.

1. The Selfish Group.
2. The Semi-Intellectual Group.
3. The Moral or Spiritual Group.

I.—PROPENSITIES.—1. The Social Group, indicated by length and breadth of back head, has for its collective function the manifestation of those affections which connect us with country and home, and attach us to relations, conjugal companions, family and friends.

This group has been called the family of lovers, because they live for naught but love. The atmosphere they breathe is love; the food they eat is love; love is the light that cheers them, and the fire that warms them into activity. The centre of this family is Parental Love, the love of offspring; below it is Sexual Love, the primary object and end of which is the production of offspring. On either side of Parental Love is manifested Conjugal Love, the ardent, faithful friend of its one single object of devotion, proclaiming ever to the world the beauty, utility, and joy of the matrimonial alliance. Above this is Friendship; above Parental Love is Home Love. Every faculty here is

necessary to secure domestic felicity, social bliss, and happy conjugal attachment. Their manifestation through the background of the brain indicates that they should not be paraded before the world, but on the contrary kept in retirement. Their position in the base of the brain too, corresponds with the fact that they are the foundation and well-spring of earthly joy and happiness when rightly under the control of the higher faculties.

2. The office of the *Selfish Group* is to make proper provision for the animal wants, and to secure the preservation of life, the defence of the person, and the accumulation and protection of property. They lie at the base of the brain round about the ears. Their powerful manifestation gives width and fulness to the head in this region. It is well known, and may be verified by the reader's observation, that narrow heads invariably accompany pusillanimous characters, whilst those with wide ones are noted for courage, determination, and spirit. The faculties comprised in this group impart life, vivacity, energy, point to whatever is necessary to man as a physical being, they defend his personal rights and landmarks. They are the great moving powers of the mind,—the executive faculties; without them man would be useless and inefficient in all the great undertakings of life. The *position* which this group occupies being the lowest, indicates that its members are to be subjects and servants, not masters. They are excellent servants but most ruinous and tyrannical masters.

II. INTELLECTUAL FACULTIES.—1. The *External Senses* have for their appropriate work the conveying to the brain of intelligence concerning the world of material things, acting therefore in direct co-operation with the Perceptive faculties.

2. The *Perceptive Group*, assisted and confirmed by the senses, brings man into direct communication with the physical universe, gives a correct judgment of the qualities and properties of things, and leads to the practical application of the knowledge obtained.

3. In conjunction with the *Reasoning* or *Reflective Group*—whose function is to analyse, compare, and classify facts collected by the perceptive, and to philosophise, contrive, invent, and originate ideas—they constitute what has been called by the old writers on Mental Philosophy, Intellect or Understanding.

In the frontal region of the head, then, as if to stamp on man's very visage his intelligence, is the intellectual family. In the centre of this family dwells Causality or Reason; around it are gathered its dependents or the members of its family. Nearest to it, and just below, is Eventuality, the office of which is to keep the treasure house of the mind, or the treasures which Causality wishes to use. Reason could not work, would be useless, an imprisoned power, were it not for this treasure-house from which to draw the means it must use in obtaining its results, its premises for every argument and conclusion. Then, again, the treasure-house of Eventuality would be useless were it not for the labourers which are necessary to fill its store rooms. Its next door neighbour below is Observation, that industrious gatherer of all items, that universal observer who goes about peeping into everything to see what it is; who looks at all particulars and hands an exact report of all it sees up to Eventuality, who makes a faithful record of the same, that Causality may use it when needed. In close connection with Observation are

Time, Locality, Size, Form, Weight, Colour, Order, and Calculation. These are the servants of Observation in taking accurate cognizance of the various qualities and properties, and several particulars of the objects to be reported to Eventuality; each has its own office to fill in collecting and arranging the facts as they pass under its notice. They all act in conjunction with the External Senses in gathering material for the higher faculties to reflect upon and contemplate. On the inside of Causality, the faculty of Comparison, whose office is to draw analogies between the treasures of Eventuality and the conclusions of Causality, to make them clear, make them *seen* by the whole perceptive group, is manifested. The Perceptive faculties primarily know nothing but what they *see*. It is the business of Comparison to take the purely abstract deductions or truths deduced by Causality and compare them with something the perceptives have seen, so that they may comprehend it. On the outside of Causality is manifested Mirthfulness or Wit, whose office is the very opposite of Comparison's, viz. : to show differences, and in doing this it often makes most ludicrous pictures, throwing the whole family into convulsions of laughter. Thus, in the frontal region, to guide and direct the whole estate of the mind, is the Intellectual group.

4. It is the distinctive office of the *Literary Group* to impart memory, and the ability to communicate ideas and feelings to our fellow beings, by means of written or spoken words, after they have been arranged and settled within our minds.

III. THE SENTIMENTS.—1. The group of *Selfish Sentiments* gives regard for character, love of distinction, self-reliance, independence, stability, and perseverance. Collectively

they have an aspiring and governing influence. They are ever consulting the dignity, importance and nobility of this wonderful child of God, "I." First is Dignity ; second, Approbation, love of glory, and the applause of men, the inspirer of ambition ; it lies on each side of Dignity, which is located at back of Firmness ; another important member of this group.

2. The *Semi-Intellectual* group has for its function self-improvement and the love and production of whatever is beautiful. It is elevating, chastening, and refining in its influence, and acts in co-operation with the strictly religious group, to which it is closely allied. This group comprises the constructive and imagining powers, used frequently by the intellect for its most grand and lofty purposes.

3. The *Religious* or Spiritual group has the highest office of all, and tends to elevate man into fellowship with the spiritual life, and begets aspirations after holiness and heaven ; and at the same time inspires a feeling of humility. This group is in the frontal portion of the upper part of the head, and when powerful, forces a proportionately large amount of brain into this region, elevating and elongating it in an upward direction, as in the heads of the Prince Consort, Archdeacon Farrar, and others noted for their piety and devotion.

The centre faculty of this group is Veneration, the reverent worshipper of God. Around it are gathered the whole family of celestials. Immediately in front is Kindness, the good Samaritan who blesses with a prodigal hand all the children of need. Kindness, too, lies close to the Intellectual group, and can, as it were, get any advice needed

on its errands of charity. On each side, and between Kindness and Veneration, Spirituality, the great seer and prophet of the soul, which points out man's spiritual relations and opens the vista of future and immortal being, manifests itself. Behind Spirituality, and on either side of Veneration, is Hope, the "anchor of the soul," the great inspirer and stimulator to the attainment of good. Behind Hope is situated Conscientiousness, that faithful lover of right and justice, that prompter to the call of duty and holiness, giving to the whole mental constitution a strict and rigid regard of the natural laws which govern the action of all its faculties, directing each to its legitimate function. Behind Veneration, and above Conscientiousness, stands Firmness, holding continually the helm of the human will, and preaching stability to the entire family which lives and labours below.

The moral beauty and magnificence of this heavenly group is past all description. They preach to man as a being of God-like powers of will and wisdom. While these faculties dwell in man's nature it is vain to say there is no God, no religion, no heaven, no spiritual existence.



LIST OF FACULTIES CLASSIFIED. *

I.—THE PROPENSITIES.

1.—THE SOCIAL GROUP.

- | | |
|------------------------------|----------------|
| 1. Love. | 3. Friendship. |
| 2. Parental Love. | 4. Home Love. |
| A. Conjugal Love. | |
| 5. Continuity (not grouped). | |

II.—THE SELFISH GROUP.

- | | |
|------------------|--------------------------------|
| E. Vitativeness. | 8. Alimentiveness or Appetite. |
| 6. Force. | 9. Acquisitiveness. |
| 7. Resistance. | 10. Secretiveness. |

II.—THE MORAL SENTIMENTS.

I.—THE SELFISH GROUP.

- | | |
|-------------------|---------------|
| 11. Cautiousness. | 13. Dignity. |
| 12. Approbation. | 14. Firmness. |

II.—THE RELIGIOUS GROUP.

- | | |
|------------------------|-------------------|
| 15. Conscientiousness. | 17. Spirituality. |
| 16. Hope. | 18. Veneration. |
| 19. Kindness. | |

III.—SEMI-INTELLECTUAL GROUP.

- | | |
|-------------------------------|-------------------------------|
| 20. Construction. | 22. Imitation. |
| 21. Ideality. | 23. Mirthfulness. |
| B. Sublimity. | |
| C. Intuition or Human Nature. | D. Geniality or Agreeableness |

III.—INTELLECTUAL FACULTIES.

GROUP OF THE EXTERNAL SENSES.

Sight.	Taste.	Smell.	Hearing.	Force.
	Heat.	Magnetism.		

PERCEPTIVE GROUP.

24. Observation.	28. Colour.
25. Form.	29. Order.
26. Size.	30. Calculation.
27. Weight.	31. Locality.

THE LITERARY GROUP.

32. Eventuality.	34. Tune.
33. Time.	35. Language.

IV.—THE REFLECTIVE GROUP.

36. Causality.	37. Comparison.
----------------	-----------------



DEFINITION OF THE MENTAL FACULTIES.

1. LOVE—Impulse of affection between the sexes—A desire to marry.
 - A. CONJUGAL LOVE—Matrimony—love of one—union for life.
2. PARENTAL LOVE—Regard for off-spring—fondness for children generally, also for pets, animals, &c.
3. FRIENDSHIP—Adhesiveness—sociability—susceptibility of attachment.
4. HOME LOVE—Love of house, place, home associations—patriotism.

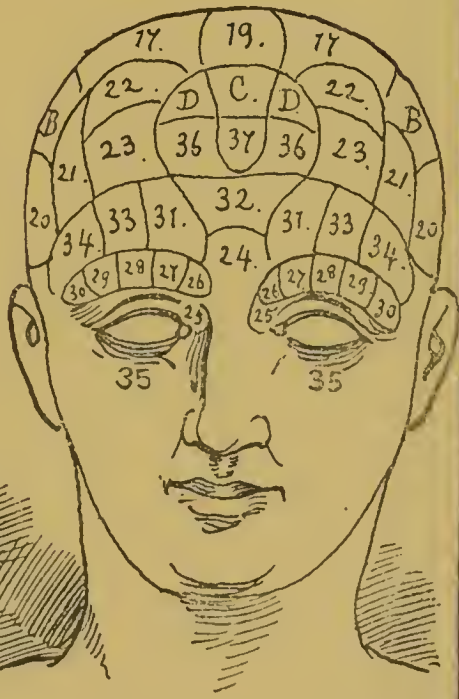
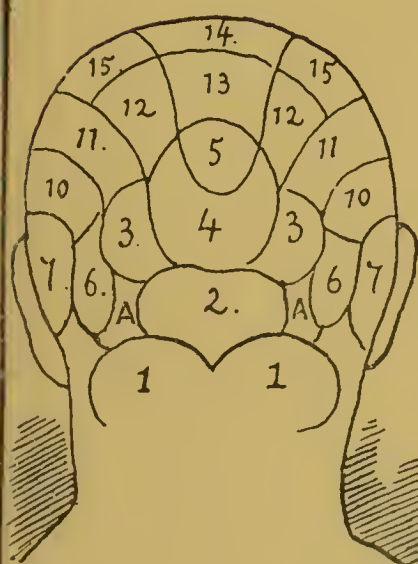
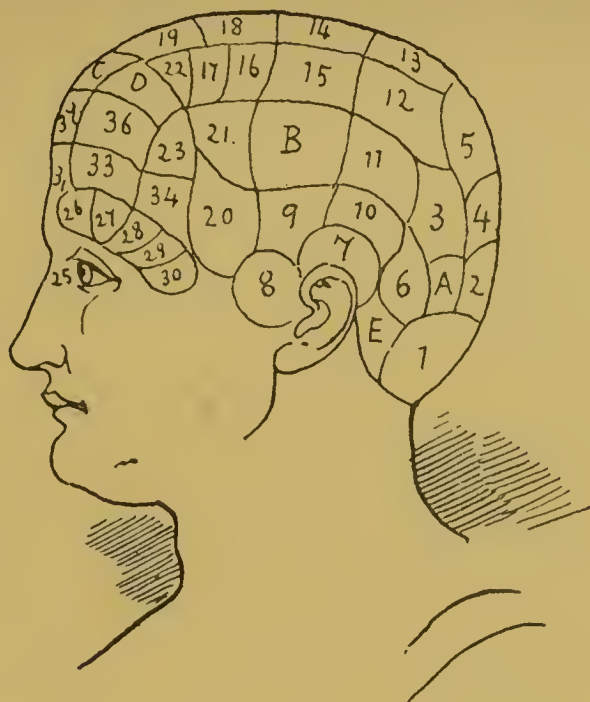


PLATE 10.—PHRENOLOGICAL HEAD.

Shewing through what portion of the brain the faculties manifest themselves,

5. CONCENTRATION OR CONTINUITY—One thing at a time—consecutiveness—power of mental application—patience.
6. VITATIVENESS—Love of and tenacity to life—dread of annihilation.
6. FORCE—combativeness—defence—courage—opposition
7. RESISTANCE—Energy—harshness—severity—anger.
8. APPETITE—Hunger—love of eating and the pleasures of gustation.
9. ACQUISITIVENESS—Accumulation—frugality—economy.—The Commercial instinct.
10. SECRETIVENESS—Discretion—reserve--cunning--evasion.
11. CAUTIOUSNESS — Watchfulness — prudence — anxiety—timidity—fear.
12. APPROBATION—Self-regard—sensitiveness—display—love of praise and popularity—desire to excel—ambition—vanity.
13. DIGNITY — Self-respect — independence — authority—love of liberty—magnanimity.
14. FIRMNESS—Decision—perseverance—determination—stability—tenacity of will.
15. CONSCIENTIOUSNESS—Integrity—love of right, justice, equity—moral principle—sense of duty.
16. HOPE—Expectation—enterprise—anticipation—cheerfulness.
17. SPIRITUALITY—Inspiration—faith—"light within"—credulity—superstition.
18. VENERATION—Reverence for sacred things—devotion—respect for superiors—adoration and worship for the Supreme Being—humility.

19. KINDNESS — charity — sympathy — philanthropy — benevolence—mercy—fellow feeling.
20. CONSTRUCTION — Mechanical ingenuity — dexterity — adaptability—skill—organising power.
21. IDEALITY — Refinement — love of beauty — taste — imagination—the poetic feeling.
- B. SUBLIMITY—Love of grandeur—infinity—the endless, vast, incomprehensible, and magnificent.
22. IMITATION—Copying—patterning—mimicry—following examples.
23. MIRTHFULNESS—Perception of the absurd and ludicrous — jocoseness—wit—fun —humour—playfulness and subtilty of thought— satire—sarcasm.
24. OBSERVATION—Power and desire to see and examine individual objects—superficial curiosity.
25. FORM—Recollection of shape—memory of persons and faces.
26. SIZE—Cognizance and recollection of magnitude—measuring by the eye—perception of proportions.
27. WEIGHT—Balancing — climbing — perception of the centre of gravity.
28. COLOUR—Perception and judgment of colours and the love of them.
29. ORDER—Perception and love of method—system—arrangement—neatness.
30. CALCULATION — Cognizance of numbers — mental arithmetic.
31. LOCALITY—Recollection of places and scenery—cognizance of the relative position of objects.

32. EVENTUALITY—Memory of facts, circumstances, and occurrences—history.
33. TIME—Cognizance of duration and succession of time—punctuality—rhythm—regularity.
34. TUNE—Sense of harmony and melody—love of music.
35. LANGUAGE—Expression of ideas—memory of words—fluency.
36. CAUSALITY—Applying causes to effect—originality—investigation.
37. COMPARISON — Inductive reasoning — analysis—illustration—criticism.
- C. INTUITION OR HUMAN NATURE—Perception of character and motives—discernment.
- D. AGREEABLENESS—pleasantness—suavity—blandness—amiability.



PART IV.

THE MENTAL FACULTIES AND THEIR FUNCTIONS.

I.—LOVE.

*“Be fruitful and multiply, and replenish the earth.”—
Gen. i, 28.*

This faculty manifests itself in the space between the ears, at the back of the head ; when full it gives a thickness and fulness to that part at the junction with the neck.

Primitive Power.—Love and regard for the opposite sex.

Abuse.—Misplaced or hopeless love ; immoral and lewd conduct ; licentiousness.

Moral Influence.—Reciprocal affection ; domestic habits ; warmth of feeling ; the perpetuation of animal existence.

Intense Manifestation.—Lively countenance ; sparkling eyes ; lips gently dissevered ; temper ardent or sanguineous.

Physiognomical Signs.—A large cerebellum and a full neck are usually accompanied by a prominent if not massive chin, indicative of the strength of circulation, and vital stamina : we may expect to find ardour of passion in persons thus characterised. Another and an unfailing sign of *Love* is the breadth and fulness of the lips. Their redness indicates present ardency of love. The absence of colour indicates inactivity of this faculty. Dr. Spurzheim, in speaking of this propensity, says :—“Its influence in society is immense. It may excite various feelings, such as Combativeness, Adhesiveness, and Destructiveness ; inspire timid persons with great moral courage, and at other times

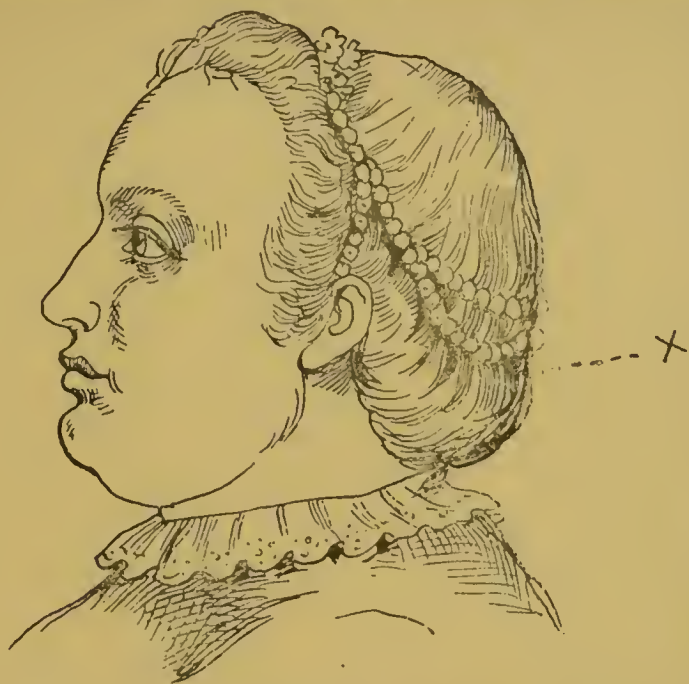


PLATE 11.—LOVE.

LARGE—Catherine II. of Russia,

SMALL—A prude.

and under different circumstances mitigate our nature, and increase the mutual regard of the sexes towards each other."

Cultivation.—Where this faculty is deficient it may be strengthened, like any other faculty of the mind or organ of the body, by judicious exercise ; and this exercise consists in a manifestation of the feeling of love for the opposite sex, which should be encouraged and promoted by social intercourse and the contemplation of the advantages and the pleasures of the conjugal union. Anyone desiring to cultivate *Love*, then, should go into society as much as convenient, making it a point to be as agreeable as possible to those persons of the other sex with whom he or she may be brought into contact, trying to appreciate their excellencies and to admire their personal charms. A well developed man or woman—one in whom all the elements of masculine or feminine organization and character are present in due proportion—will exert a strong influence upon the love feeling of the other sex, and help largely to awaken and develop the faculty of *Love*. Such persons should be sought, and a warm intimacy established with them. Marriage, when founded on constitutional fitness and affection, awakens and develops this faculty greatly in those in whom it has been previously deficient or inactive.

As love rightly directed becomes the purest, holiest, and most virtuous of all our affections, so misdirected or abused it is apt to become the most dangerous and destructive of all the human emotions. Its abuse is followed by more wretchedness, degradation, and utter ruin than the abuse of any other faculty, and hence parents cannot be too careful that the love of their children is directed into proper

channels and controlled as need be. The faculty generally begins to make itself known when the age of puberty has been attained ; although in exceptional cases a feeling appertaining more to this passion than could be supposed has manifested itself in boys and girls before that period. In such cases the instinct should be suppressed as much as possible. Precocity, so far from being a sign of cleverness or progress, is invariably an indication of mental and physical ailment. Such children should be kept on a cooling and simple diet. Their time should be fully occupied by wholesome work or play, and cold bathing should also be attended to in order to ensure a regular and healthy circulation. The passion of love is essential to human existence, but it should be the growth of nature at a proper period, and not the abortion of false and vicious associations as is unfortunately so often the case. But there is so much lamentable ignorance existing amongst the mothers and guardians of children that we cannot wonder that lewdness and all the other vices arising from the perverted passion of love are working fearful havoc among the young of the present generation. Enough has been theorised upon this subject. Phrenologists have clothed their thoughts in flowery language and failed to convey the proper lesson. My advice will be practical and plain. The earliest source of perverted sensuality arises from entrusting young children to the care of indiscriminate and lustful nurses. This is a practice so common that it cannot be too strongly condemned. The uncontrolled and unholy passion simmering in the heart of the silly nurse-girl is imparted to the children, and their whole future may be wrecked through an influence so baneful in its

tendency. She plays with them, she tells them stories of an objectionable nature. She explains certain things to them. She arouses their morbid curiosity. Their thoughts become impure. The seed so early sown brings fearful fruit and devastation—to body and soul. Another dreadful source, and one bringing about a similar result, is to be found in certain pernicious literature now so easily to be got at by boys and girls of all ages.*

Forbidden fruits have ever been tempting to the young, and all parents should be careful to place only pure and wholesome literature before their children. Such poets as Moore and Byron should be carefully withheld until the would-be student has attained to an age when he would not be carried away and inflamed in mind by such enticing reading. While I am thus strongly opposed to letting young children know too much, I must remark that there is a certain time when the curtain should be drawn aside and the young man, about to enter upon the great struggle of life, should know what fearful temptations he will have to struggle against.

To be forewarned is to be forearmed. Let a youth or a young woman learn to shun and avoid the evil. Let them learn to fly from the haunts of vice. Let them learn to think and to act nobly, which can only be done by the help of God, and they will not turn a blessing into a curse.

The first and fundamental law of love is marriage. It is the only road to virtue and happiness. It chooses a single object, fixes on that its deep regards, lavishes on it its warm treasures and is true and faithful. Of itself it would ask no more, wish no more. It would protect,

* See "Health and Education," by Gustavus Cohen.

cherish, assist, and love that object until its last earthly sand has run out. It would hold with it a sweet and perpetual feast of pleasure, not of carnal joys, but of spiritual communion.

Restraint.—The excesses and abuses to which this propensity often leads are by no means always referable to the excessive developments of the mental faculty. The true cause is often—perhaps in the majority of cases—a pathological one—gastric irritation and an inflamed state of the blood. A too stimulating diet, liquors, wines, tea, coffee, and tobacco, and the excitements of the feverish sensational life of our fast age are the principal causes of this unhealthy condition. The first step then is to remove these causes. Abandon the stimulants, withdraw from the sphere of social excitements, and cultivate the society of people who are living a quieter and more sober, earnest, and natural but not less happy life. Bathing and exercise in the open air, with a rather spare and cooling diet, will greatly aid in restoring the system to a healthy tone. Beyond these hygienic measures, the only means to be relied upon are the restraining influences of the aspiring governing and intellectual faculties and the moral sentiments. These must be cultivated and their controlling influence brought to bear upon the unruly propensity. Make good use of the means God has placed within your reach for the government of your passions, asking Him to aid you, and you will not struggle in vain.



1.



2.

PLATE 12.—CONJUGAL LOVE.

LARGE—Miss Constancy.

SMALL—A Flirt.

II.—CONJUGAL LOVE. (A)

“Therefore shall a man leave his father and his mother and shall cleave unto his wife ; and they shall be one flesh.”—Gen. ii., 24.

“Thou shalt not commit adultery.”—Exod. xx., 14.

Location.—The faculty of Conjugality, or Union for Life, manifests itself in the lower part of the back-head, just above *Love*, and on each side of Parental Love.

Primitive Power.—The instinct of permanent union between the sexes, which it is the function of Conjugality to manifest, although closely related to *Love*, is a distinct faculty, and each may be exercised independently of the other. In fact, Conjugality very often comes into activity before *Love*, and the young heart pants to find its mate, and really does select, meets with a response, and never regrets the choice, or changes in the least. Some of the most perfect and happy of unions ever known have been of this sort, formed in childhood, perhaps five years before the promptings of *Love* were experienced.

Abuse tends to divert the attention too much from surrounding circumstances to the one chosen companion ; restrains the means of knowledge and experience by its binding tie, and generally affects the intellectual faculties by encouraging languor and lassitude.

Moral Influence.—A perfect sympathy and harmony of feeling with the one chosen companion. An untiring beaconlight to lasting bliss in marriage.

Intense and powerful.—An affectionate deportment generally. A soft and languid eye, which seems to become more liquid and intense in expression when the loved one

is near. A pleasure in watching the movements of the loved one, hardly ever leaving "him" or "her" out of sight.

Cultivation.—One desiring to strengthen this faculty should strive to centre all his or her hopes, interest, and plans for life in the one already beloved, and not let new faces awaken new loves. Be as much as possible in the company of the chosen companion, and, when absent, cherish every memorial, association, and reminiscence connected with him or her, not allowing the affections to wander, but keeping ever in view the good qualities and charms of person and mind which first attracted you. This is the faculty, the full development of which is necessary to ensure happiness and constancy in the matrimonial relationship. A person in whom this faculty is small is inclined to be inconstant and fickle. It should be the pure and holy love which binds husband and wife together and enables them to pass safely through the storms and troubles as well as through the joys of this life.

It is the natural outcome of Love, pure and simple. Those who have it large are content to wed themselves to one object and live with that object of affection a life of serene peacefulness and pleasure. This is its primary law. In obedience to this law it reaps its golden joys and exerts its benign influences. In obedience to this it opens its treasures of purity and affection and spreads its rich feasts of cheerfulness and peace. This instinct, so characteristic in itself, and emanating from the bosoms of all well-organized beings of both sexes, is a striking proof that the great Almighty intended us to find one single object upon which to lavish our affections, and with which to share the joys and troubles of this sphere. It is the law of purity. It is

heaven's own law, and must be obeyed, or sad indeed may be the consequences here and hereafter. But in order that Conjugal love may be a blessing it is not only necessary that the faculty should be cultivated and developed, it is also necessary that the parties who enter upon the conjugal relationship should be well suited to each other. This subject is an extensive one, and will be found practically treated upon in another work. *

This instinct evinces itself in a great degree in some of the lower animals. Who does not know how desperately the hunted lion will fight for and even die by the side of his stricken mate, whose safety seems to him dearer than his own life ?

Restraint.—Should the chosen one die, or love be blighted in any way, it may be necessary to restrain an excessive manifestation of this faculty leading to despondency and broken-heartedness. Try then to appreciate the excellencies of others ; seek society, and try to find a suitable object upon which to bestow your affections, remembering that “there are as good fish in the sea as ever yet were caught.”

III.—PARENTAL LOVE (2).

“*Can a woman forget her sucking child.*”—*Isaiah xlix, 15.*

It manifests itself immediately above the position of *Lore*, in a horizontal line backwards from the centre of the opening of the ear ; when powerful, it gives a drooping appearance to the back of the head, or a large mass of brain

* See “Sweethearts, and how to Read their Characters,” by Gustavus Cohen. Price 6d. with full-page illustrations.

from the ear to the most prominent part of the backhead, just above the occipital process.

Primitive Power.—Parental affection ; care and nurture of offspring ; pleasure in beholding and caressing children ; as also of pets, animals, and helpless creatures.

Abuse.—Over-indulgence ; unjust partialities ; blindness to the faults of children or young persons ; inordinate solicitude and anxiety on their account.

Moral Influence.—The duties of parent and child ; compassion and sympathy for the weak and helpless.

Intense Manifestation.—A prepossessing countenance which attracts the instinctive regard of children ; mild or pleasing tone of voice ; engaging deportment. Throughout all nature this faculty predominates in the female sex. Its *physiognomical sign* is a fulness or cherry-like appearance in the lower lip, giving to the mouth a soft and tender expression. With Cautiousness and Secretiveness it prompts some to conceal their progeny, and with Force, to defend them. Parental love, as its name implies, is the peculiar feeling which watches over and provides for the wants of offspring. Its primary function is to impart love for the young, and particularly for one's own children ; but it also leads to a fondness of pets generally, as an incidental manifestation. It gives a softness of manner in treating the feeble and delicate, even in advanced life ; and persons in whom it is large in combination with Kindness are better fitted for the duties of the sick chamber than those in whom it is small. The natural language of the faculty is soft, tender, and endearing. It is essential to a successful teacher of children. Individuals in whom the faculty is deficient have little sympathy with the feelings of



PLATE 13.—PARENTAL LOVE.

LARGE—Queen Victoria,

SMALL—An Old Maid.

the youthful mind, and their tones and manner of communicating repel instead of attracting the affections of the pupil. It is particularly well developed in the negro who makes an excellent nurse. In selecting a person to take care of children always take one in whom this power of the mind is full or large.

Cultivation.—To cultivate Parental Love one should court the society of children, play much with them, and try to enter into the spirit of their sports and games, and to sympathise with them in their little joys and griefs, being always tender and indulgent towards them. Those who have no children of their own should, if they have the means to support them, adopt one or more, or provide some suitable pets.

The feeling of parental love is one of the strongest of social affections. It is the instinct which draws the mother towards her helpless infant ; makes her watch and guard it with zealous care, and harbour a distinct affection for her offspring, which lasts as long as life will last. But this sentiment, as well as others, is liable to great abuse. It is of itself a blind love for children, and if not properly directed by intellect and elevated by moral sentiment it will indulge them in everything they desire, and prove the ruin of the very subjects it wishes to benefit. Many a fond parent has died broken-hearted from the imperfect enlightenment of this affection. It should be the study of every youth to enlighten, develope, and elevate this noble faculty in order that nothing but good in the future may result from its exercise. Fond mothers should particularly regulate the actions to which this feeling prompts them. Their love for their children should not induce them to

estimate their own children as being so immensely superior to others. A mother is apt to sow the hurtful seeds of conceit and pride in the heart of her child if she is continually remarking how clever her child is; how wonderful and virtuous in every way! Parental love is only a blessing when controlled by discrimination and moral judgment. The father will sometimes, in a sense of justice, punish the child. The child will run howling to the indulgent mother, who will condole with it, and even say that "father is naughty," and give the child a penny, thus not only obliterating the good effects which the punishment might otherwise have had, but actually making the child believe that the father has been cruel and unjust.*

Each faculty is a blessing, but unfortunately excessive development and abuse may make it into a curse. So many people are now at large who do not even know how to use the emotions which God has bestowed upon them, that it is time that some of the ignorance, which is the source of all the evil, were removed: and nothing but plain speaking and practical philosophy in thought and deed will do it.

Restraint.—If there be a tendency to idolatrous fondness, or to undue and hurtful indulgence, the restraining influence of reason and moral sentiment must be brought to bear. It should be impressed upon the mind that the good of the child requires the exercise of the parents' authority, and that they are responsible for all the evils which come from their neglect to exercise it.

* See "Our Teachers on Trial; or the Responsibilities of Parents, Guardians, and Tutors," by Gustavus Cohen. Price 4d.



PLATE 14.—FRIENDSHIP.

LARGE—Prince of Wales.

SMALL—O'Donovan Rossa.

Fig. a indicates the position of Friendship.

IV.—FRIENDSHIP (3).

“The soul of Jonathan was knit with the soul of David, and Jonathan loved him even as his own soul.”—

I. Samuel, xviii, 1.

“Faithful are the wounds of a friend.”—Prov. xxvii, 6.

Friendship or Adhesiveness manifests itself through that portion of the brain situate at the posterior edge of the parietal bone, just above the lambdoidal suture. It projects at the posterior and lateral part of the head, on each side of Home Love and a little higher than Parental Love, and when very large produces two angular protuberances there.

Primitive Power.—A voluntary and disinterested regard for certain persons (Gall separates it from Benevolence), more considerable in woman than in man ; many domestic animals are endowed with it in a superior degree—dogs particularly ; the spaniel has it very large ; it is least visible in the greyhound.

Abuse.—Attachment to worthless objects ; indiscriminate friendships ; excessive grief for the loss of beloved persons or favourite animals ; creating inanimate objects into assumed life and fellowship.

Moral Influence.—The formation of society ; interchange of thought, feeling, and sentiment ; the faculty of fellowship and the cement of all relative ties.

Intense Manifestation.—Open and ingenuous countenance ; cordial and confiding manners ; friendliness in greetings and salutations ; sociable disposition.

Physiognomical Sign.—Friendship (Adhesiveness) holds fast, clings, adheres, and is represented by the round muscle which surrounds the mouth and *draws together* or closes

the lips. When this muscle is large and strong it produces slightly converging wrinkles in the red part of the lips, sometimes extending a little into the white part.

Cultivation.—Friendship may be cultivated by associating freely with those around us, going into society and keeping the heart open to all social influences. One should strive to be as companionable as possible, and not too exclusive and fastidious in regard to associates.

There are few amongst us who have not experienced friendship. Who would ask “What is friendship?” or doubt that this is rightly described as a distinct emotion stirring the human breast. Without it this world would be cold indeed; and cold indeed are the people who are devoid of friendship. Their eyes are sharp and cunning, but there is no depth, no soul there. Their hand is cold and clammy; they are distorted, miserable creatures, who in their own unhappiness of heart would try to make others equally miserable. They are essentially selfish. But no self-gratification, no carnal joy which this earth can produce will bring that peace and happiness to their hearts which even the poorest of God’s creatures is capable of enjoying. Wherever there is grace and love of God there is love of man. There is sympathy between one man and another as between brothers. God intended that it should be so. It is this faculty in animals which gathers the fowls of the air into flocks, and the fishes of the sea into shoals, and men into communities. Religion without brotherhood would fail in its practical purpose; religion without friendship would be a glorious aspiration, but a sad and meagre work. So it is in all things worldly as well as spiritual. Without friends no man can prosper in business;

friends are his support, his strength, his hope, his bond of success. With the politician, the professional man, or any public character strong friendship is absolutely necessary for success. This feeling may be greatly abused ; it may fix its affections on unworthy objects, or may open the heart to traitors ; it may unveil its beauties to the deceiver and the hypocrite ; it is very liable to be deceived ; it is of itself a blind impulse of love ; it is a poor judge of trustworthiness ; it is gentle as a lamb, but not wise as a serpent. Those who have it strongly developed cannot be too prudent. It requires great watching, or it will overrun all bounds of discretion. Its outward language cannot well be mistaken ; it is always fondling, caressing, handling its objects ; it loves to be near its friend, to draw him close to it ; it has a most wonderful kissing propensity, and never gets tired of embraces ; it is all made up of tenderness, and seems to delight above all things in some expression of its deep sympathies with its object. It is very essential in a good companion whether husband or wife. When united with large Love, it gives inexpressible warmth, strength, and tenderness to the affections. When in this combination it is united with strong moral feelings, Ideality and intellect, and a mental temperament—it is an elevated, pure, consecrated devotion to objects of kindred elevation and purity. It then rises to the sublimest poetry of the heart, it is the soul's unwritten foresight of heaven.

Friendship is strong and indiscriminate in children, because the intellectual faculties are undeveloped. Mothers would do well to permit their children only to form friendship with suitable companions, as it is very difficult

in later years to stamp out the black branches engrafted upon the tree of life by early and indiscreet associations. *

Restraint.—Friendship needs restraining by being kept under the guidance of the intellect and moral sentiments, so as not to be bestowed upon unworthy objects.

V.—HOME LOVE. (4).

“*The Lord forbid it me, that I should give the inheritance of my fathers unto thee.*”—*I Kings, xxi, 3.*

“*Teach the young women to be keepers at home.*”—
Titus ii, 4 and 5.

Home Love manifests itself between Parental Love and Continuity at the back part of the head. Where it is large or very large, and Continuity moderate, an angle is formed near the union of the lambdoidal sutures, between which and the occipital bone there will be a considerable distance.

Primitive Power.—To mankind it gives a regard for definite places (local attachment) and a condensation of thoughts and style particularly necessary to historians and biographers. From this latter property it has also been called Concentrativeness; the two faculties being classed as one.

Abuse.—Unconquerable predilection for places to which we are habituated; disinclination for innovations or modern improvements; aversion to travel, or change of residence. It is most remarkable in the inhabitants of lofty regions, and the Swiss mountaineers display the excess of it in *maladie du pays*. The Irish, as a race, are also remarkable for this trait of character.

Moral Influence.—Love of home and country;

* “The Tree of Life, its Growth and Decay; or Light and Darkness,” by Gustavus Cohen, with large plate of illustrations. Price 6d.

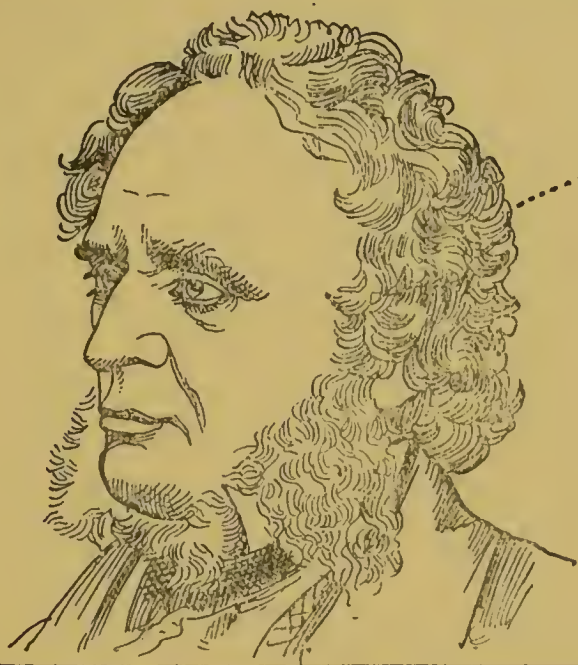


PLATE 15.- HOME LOVE.

LARGE—The late Earl Derby. SMALL—A Tramp.

steadfastness of character and purpose ; distinctness of object and unity of relation.

Intense Manifestation.—Intentness of aspect ; slow moving eyes ; meditative habits.

Cultivation.—To increase the activity of this power of the mind one should make home as attractive as possible, and cultivate a love of it by planting trees, vines, and shrubs, and by dwelling upon the associations and memories connected with it. Reading the history of one's country ; and cherishing a just pride in its greatness and glory has a tendency to arouse and increase this feeling.

Home love is another social tie which binds our hearts to the places and memories of our childhood, which impels us to visit old spots and encourages us to settle in certain places. No man can be of a sympathetic or beautiful nature who is devoid of this feeling. The happiness provided by it is pure and simple, and easily attained. Homes should be made as attractive as possible. Children should be taught to love their homes and they will respect their parents. Young wives should make their homes as attractive as possible in order that the husband may find his greatest happiness therein, and thus be saved from the snares and temptations of resorts of gaiety, and the fascination of dissolute companions. Children whose homes have been haunts of misery and vice may never experience this social affection to any great degree. They will be cast abroad upon the black waters of infamy until all the finer feelings are blunted. They will have no desire for a home of their own, and may die in the workhouse or the gutter. An unhappy home is the greatest curse which a parent can bestow upon his child. And unhappy homes are careless

homes and dirty homes, of which there are unfortunately too many already extant. How can a wife cultivate home love in her husband? No matter how poor the home may be, how plain the chairs and tables, let them be *clean*. Let everything be in its proper place. Let there be a clean hearthstone and a cosy fire, no matter how small. Let her remember that she is herself part of the home, and no matter how poor and simple her dress may be, let it be *whole*, and not a rag here and a rag there pinned up carelessly with a black pin. A young working man who loses his love for home will soon lose his respect for his wife, and may lose his way into the public-house, and lose himself into the bargain. These remarks do not only apply to the poor people, they apply to all classes, for a slatternly wife will ruin her husband, and make his home unhappy whether he be rich or poor.

Home love is also the source of all patriotism; all love of countrymen and country. Quoting extempore from Scott, I would say—

Breathes there a man with soul so dead
 Who never to himself hath said :
 " This is my own, my native land !"
 Whose heart hath ne'er within him burned,
 As home his footsteps he hath turned
 When wandering from a foreign strand ?
 If such there breathe—go mark him well,
 For him no minstrel raptures swell.
 High though his title, proud his name,
 And rich in wealth as wish can claim.
 Despite those titles, power and pelf,
 The wretch concentrated all in self :
 Living, shall forfeit fair renown,
 And doubly dying shall go down
 To the vile dust from whence he sprang
 Unwept, unhonoured, and unsang.

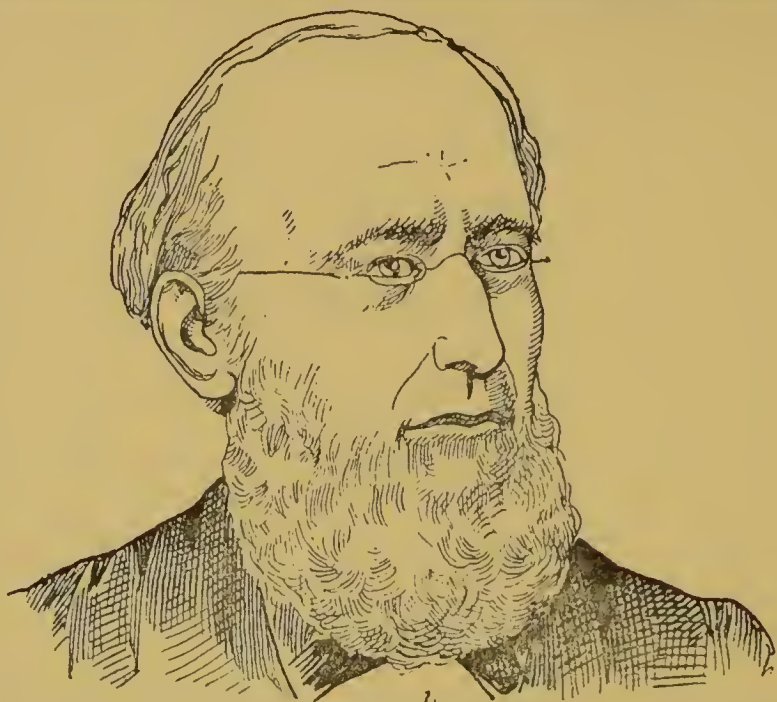


PLATE 16.—CONTINUITY.

LARGE—Isaac Pitman, inventor of Phonography. SMALL—A Cad, who can accomplish nothing.

True. A man who has no love of home or country must be essentially selfish and wanting in all the higher qualities. A heart which cannot beat for home, country, or fellowmen cannot beat in holy response to a wife's devotion, and bring happiness even upon those who should be nearest and dearest to him.

Restraint.—Where this feeling is very strong and active, absence from home or country often causes a terrible feeling of home-sickness. This excessive local attachment may be weakened by going frequently abroad, reading books of travel, and becoming interested in foreign countries.

"Pride of place" is a term of falconry, and means the highest pitch of flight. "An eagle towering in his pride of place," says Byron.

A man who possesses Home Love large, and has Locality and Acquisitiveness also, may be tempted to travel in pursuit of wealth or fame, but the "love of home" will never be extinct in his bosom, and may probably lead him back, even at the close of his life, to end his days where he first saw the light. In this manner does Phrenology account for various contradictions in the human character by observing the combinations of opposite propensities, some of which yield for a time to the accidents that stimulate others, and again (when unrestrained) resume their influence over the mind.

VI.—CONCENTRATION OR CONTINUITY (5).

"Let every man abide in the same calling wherein he was called."—I. Cor., vii, 20.

"How poor are they who have not patience."—Shakespeare.

Concentration or Continuity is manifested next above

Home Love and below Self-esteem. When large it gives a general fulness to that region, and when moderate or small a marked depression will be perceptible. (See plate 16.)

Primitive Power.—The function of Continuity is to give connectedness to thought and feeling and thoroughness in the elaboration of ideas or the working out of the details of any plan. It enables us to keep the other faculties concentrated upon a single object, and to follow a train of thought uninterruptedly through all its phases till we reach the legitimate conclusion. It gives unity and completeness to mental operations.

Abuse.—A too strong development of this feeling leads to excessive amplification and tedious prolixity.

Moral Influence.—Will induce the subject to master a profession or trade thoroughly. Will make such a person very analytical and thorough, and hence is the very fundament of all greatness and success in life.

Powerful Manifestation.—It will induce a person to make enquiries concerning the same subject from one day to the other. Will become, when studying, so deeply absorbed in his subject as to fail in hearing or noticing anything around him. Will lead to absent mindedness and involuntary physical actions.

Cultivation.—Such an arrangement of work or business as will compel continuous attention to one thing, or a steady adherence to one line of conduct, will tend to increase the activity of the faculty under consideration. Let your motto be “one thing at a time.”

As Home Love fixes in the mind a love of place, binds man to one locality, prevents him from wandering and gives him permanency as a locomotive being, so Concentration

does the same thing for man as an intellectual being. Large concentration will permit the mind to do but one thing at a time, will enable it to give its whole attention to one subject till that subject is thoroughly exhausted. It concentrates the mental energies into a focus, bringing all the powers to bear upon one point.

The power of attention is invaluable in all mental pursuits. It is the grand secret of success. He who concentrates every energy of his mind upon any subject, penetrates that subject, grasps it, comprehends it, and makes it his own. When he abstracts his thoughts from everything else, forgets all but the one thing, and pours his concentrated powers upon that, as does the convex lens the rays of the sun, he becomes master of that one thing. Often more depends upon this concentrative ability than upon brilliant powers. One moment's pure, solid, close, abstract thought, upon any subject is worth more than a whole week's wandering, desultory, inconstant thinking. The one burns into the subject, the other glances around it. The one snatches it with power and masters it at once with a giant's strength ; the other tugs feebly at it like an infant trying to remove a mountain. The one sees it an absolute reality in the clear sunlight of perception and reason, the other gets only a dim outline of it in the mist and darkness of doubt and uncertainty. The logician, the student, the artist, the musician, who has the power of attention strong, and who buries himself in his own thoughts, will exhibit a power and win a success and victory of which the vagaries of the inconstant dreamer, who wanders over the whole creation a dozen times every hour, will scarcely form a part. A man whose powers of concentration are small is a superficial

man, and consequently quite untrustworthy. He will betray his ignorance wherever he goes. His character will be transparent. Soundly-thinking men will shun him, and his failure in any undertaking, however good, will be a certainty. Concentration should be cultivated and impregnated in the young. It gives perseverance. It gives thoroughness in thought and deed, and is the only safeguard to success and happiness in this life. Children should be taught by their mothers, their fathers, and teachers to do everything well. Never countenance an unfinished task, or a thing half done. Let everything be accomplished in a creditable manner.

“Whatsoever thy hand findeth to do, do it with thy might,” should be a passage never forgotten, but always acted upon from childhood upwards. But parents encourage their children in folly. They teach them music for a few months and let them drop it again. They place them at numerous and varied posts only to be forsaken again. Thus the years of youth, the years of sowing, are idly frittered away, and the harvest is one of ruin and desolation. First of all a young man should know in what direction his talents lie, and Phrenology, combined with Physiology and Physiognomy, is the best, and in fact the only safe guide. This having been decided upon at a suitable age, let him turn his full attention to the line of life he has chosen. If he is to be a farmer let him learn to be a “thorough” one. Whatever his profession let him be continually strengthening himself in it by not only labour but “well-directed labour,” which means earnest application in the right quarters. A man of perseverance must ultimately triumph over every obstacle, and such a triumph, hardly fought for, will be all the sweeter and more complete when attained.

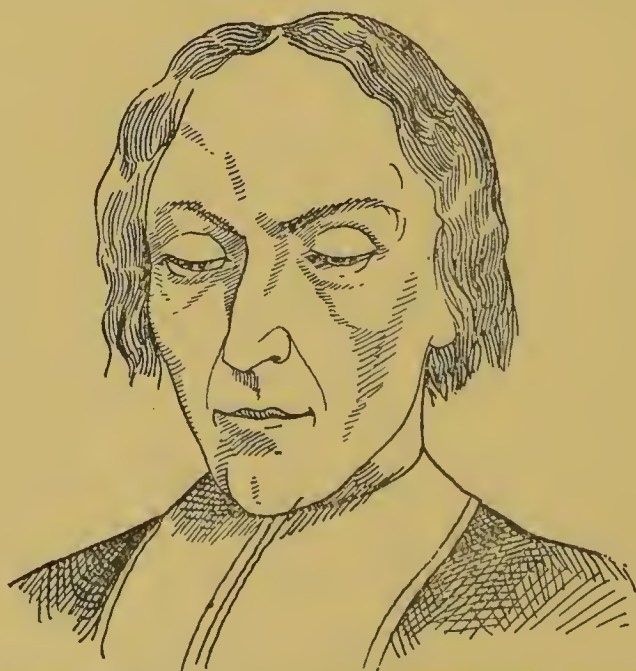
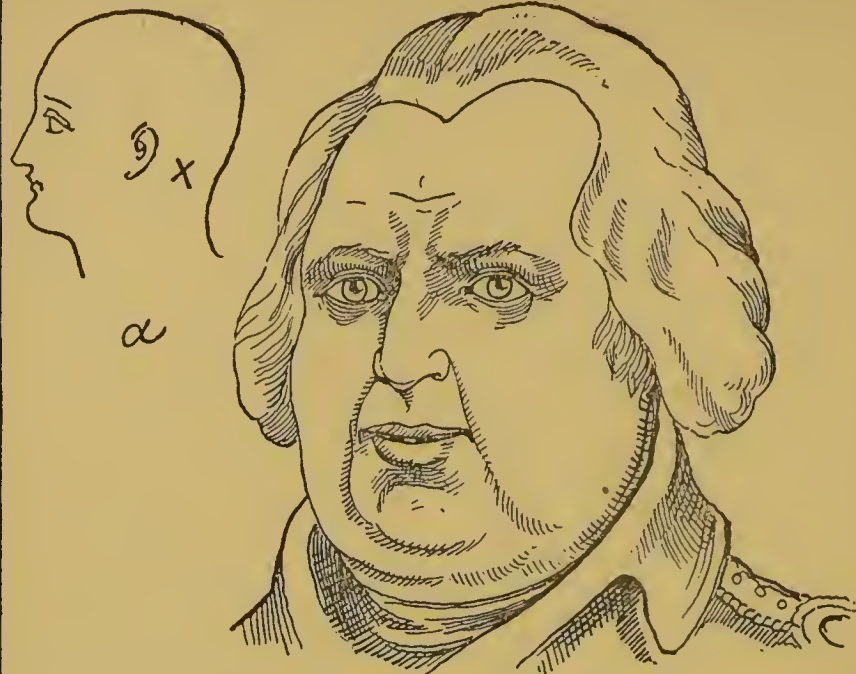


PLATE 17.—VITATIVENESS.

LARGE—Louis XII. of France.

SMALL—A French Jesuit Priest.

Fig. a shows the position of Vitativeness.

Life is too short for a man to excel in everything. Nor was one man ever intended to do all the work in the universe; hence it is essential that a man should adopt one sphere, but that sphere should be thoroughly explored, and in order to do so he will not have much time to spare.

The persons who have this faculty weak are the most shallow beings on the earth. Life cannot have much charm for them. They cannot understand it. The days that are gone are gone, and have left no fruits behind them. The past is a chaos, the present a confusion, and the future an uncertainty. Again, before leaving the subject, I would earnestly bring under the notice of parents the importance of early teaching their children thoroughness in all things. It is only by work and application in youth that a reliable character is formed for the future benefit of themselves and all associated with them. *

Restraint.—To restrain the excessive or too influential manifestation of Continuity one should reverse the directions given in the preceding paragraph, and compel, by some arrangement of occupation, a frequent transfer of the attention from one thing to another. In writing or speaking where there is a tendency to prolixity it is well to prescribe to one's self before commencing rather narrow limits, and make it a point not to overstep them.

VII.—VITATIVENESS (E).

"Yea, all that a man hath will he give for his life."—*Job ii, 4.*

This faculty is manifested through that portion of the brain just behind the ear, below Force and forward from Love.

* See "The Formation of Character," by Gustavus Cohen. Beautifully illustrated. Price 1s.

Primitive Power.—It gives a love of existence for its own sake ; tenacity to life, dread of death, and resistance to disease.

Abuse.—A neglect of the study and cultivation of the moral sentiments. Too much abandonment to animal life, and a lack of interest in higher objects.

Moral Influence.—A delight in fresh air and out-door pleasures of all kinds. A keen appreciation of the pleasures of this life. An innate feeling of joy and buoyancy.

Excessive Manifestation.—A thick fleshy neck ; a strong arterial glow pervading the face and neck ; a fleshy chin of large volume ; a steady eye and self-satisfied air, noticeable in the features and the movements generally.

There is a remarkable difference among men in regard not only to the love of life and the dread of death but to the actual hold upon life. One passes through cholera or yellow fever, gets shipwrecked and goes for days without food, and lives, while others “give up” and let go of life when they might have held on. Some yield readily to disease, and resign themselves to die with little reluctance, while others struggle with the utmost determination against death, and by the power of the will often recover from a sickness that would quickly prove fatal to another with the same degree of constitution and vital power, but lacking this faculty of resistance to death. This difference is believed, on the evidence of thousands of observations, to be due to the different degrees of development of a fundamental faculty we call *Vitateness*.

Cultivation.—The constant contemplation of the pleasures and advantages of life, and the formation of plans to secure these pleasures and advantages in the largest possible

measure, or to do good by living, will tend to increase the influence of this faculty.

The tenacity to life is very varied in different people—people of different temperaments, tastes, and habits. Nevertheless, it should be the duty of all to place a certain value upon life, and to treat their bodies accordingly. Some men in their hour of affliction will let their spirits sink to the lowest ebb and thus expose their lives to disease, which should be at all times resisted with the greatest vital and mental energy at the disposal of the patient. It is an undoubted fact that frequently the stronger man dies where the weaker survives by the exercise of his greater moral courage and will power. To cultivate Vitativeness people should lead a healthy and natural life. They should court wholesome company, and endeavour to look upon the bright side of life. Let them study the beauties of nature as far as it lies in their power to do so. Enjoy the fresh air and the sunshine as much as possible, and learn to know that “life is sweet.” Some unhappy mortals are for ever grumbling at God’s beautiful earth. They are unhappy, and really it would be very difficult to find a sufficient reason for so much unhappiness in some of these grumblers. Their discontent stamps itself upon their features ; it eats away at their heart and undermines their constitution. Such people as these invariably have little Vitativeness, and are real objects of pity. Whereas a man who has a keen sense of the true beauties and pleasures of this life will mostly be of an evenly-balanced mind. He will be the friend of all. The sunshine of goodness will be written upon his countenance, and his very presence will be eagerly sought and looked after. He will survive his troubles, and

rise like a phoenix from his ashes, where another would have been crushed never to rise again. Vitativeness girds and prepares us for this life. It fits us for the battles we will have to fight. It makes us active. It fills our hearts with joy and our homes with love. Parents should, therefore, instead of cramming and confining delicate children to study, in order that, as their physical body is so weak they may become wonderfully clever and astonish the mental world, endeavour to build up that vitality so sadly lacking by attention to the laws of health, by letting the child be free from all mental strain in some healthy part of the country for a few years. What reck's it if a young man becomes senior wrangler at twenty-five and dies before thirty? All sound fruit is of slow growth. Everything lasting is the produce of time, and as such may command an ultimate blessing. Under the influence of the spiritual life this faculty becomes proof against the doctrine of the cessation of being, and in favour of the immortal nature of mind. It becomes spiritual life in persons who have a confident hope of eternity, but where it is allowed to over-balance spiritual considerations, and is merely connected with material considerations, it gives the most tenacious clinging to life in any form, preferring for ever to exist in this world rather than risk the chances of a future state. It is a faculty, however, without which the human constitution would be incomplete, as by its very presence it wards off the shafts of death.

Restraint.—A morbid love of this life should be held in check by cultivating faith in God and in a better life to come. Let us cheerfully accept the inevitable.

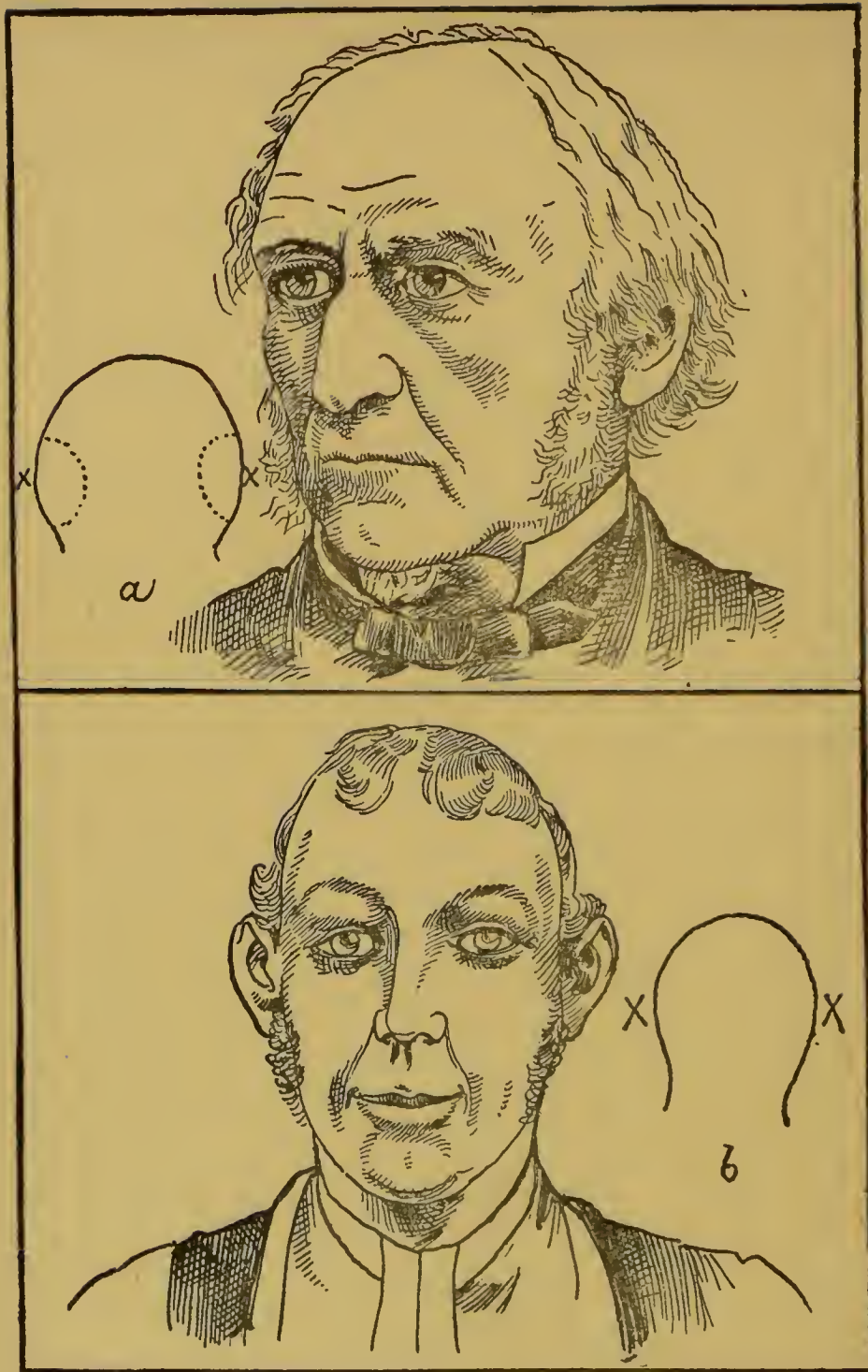


PLATE 18.—FORCE.

LARGE—W. E. Gladstone.

SMALL—A Simpering Parson.

Fig. a, Force well developed.

Fig. b, Force feebly developed.

VIII.—FORCE (6).

“ *Whatsoever thy hand findeth to do, do it with thy might.* ”—
Ecclesiastes, ix, 10.

“ *Strive not with a man without cause.* ”—*Prov. iii, 30.*

It manifests itself about an inch and a half behind the ears ; it is almost exclusively a masculine propensity, and very large in the head of the bulldog, lion, wolf, and wild boar ; deficient in the hare, and sheep.

Primitive Power.—Courage and determination in overcoming difficulties.

Abuse.—Quarrelsomeness ; resentment ; hasty temper ; litigation. When too energetic it prompts men to provoke contention and fighting. Females display it by the exercise of a more pliant weapon.

Moral Influence.—The inspiration of courage ; requisite to heroism and magnanimity.

Excessive Manifestation.—Firm posture and resolute air ; voice raised a little above the natural pitch, or if subdued somewhat hoarse. Dr. Gall makes the curious observation that “ a coward when affrighted scratches behind his ear as if desirous to excite the impulse of courage.”

Prominence of the ridge of the nose is another sign of Force.

Cultivation.—To cultivate this faculty where deficient one should rather court than avoid encounters with whatever has a tendency to call out a spirit of defence, resistance, or opposition, and should make it a point to engage in debates and mental contests on every suitable occasion.

The proper office of Force is not to fight but to give spirit, point, ambition, zest, and fire to the character. Its main object is to act as a spur to the other faculties, to

goad them on to activity, to exertion, to vigorous efforts, to daring exploits, to bold attempts, to brave encounters and great undertakings. It applies its torch of fire to every faculty, and stimulates each to life.

Force can never supply the place of intellect, but it will often whip up a small intellect to great exertions, and cause it to wear the name and badge of greatness ; while a mind naturally powerful will lie through life in dormancy and lifelessness, and actually rust out its gigantic powers for the want of the stirring impulses of Force. It is often the case that a small brain acts with great energy, and performs a vast amount of mental labour, while a large one will accomplish but very little when the reason for this difference is wholly found in the awakening influences of Force. This faculty, if rightly directed, should give us the power to resist the evil, and the necessary strength and determination to work in the right path. Without force the most intellectual becomes insipid. His talents are thrown away and his life becomes both useless and barren. All children are naturally high-spirited, and in consequence apt to be mischievous and troublesome. Some parents imagine that it is their duty to crush the spirit of their children in order to make them more docile and easily managed. This may sometimes be accomplished by tyranny and pressure, but is productive only of evil. Children should be suitably punished for misdemeanour, but that spirit and fire which is their just possession, and that which is to aid them in their battle of life and future conquest should never be perverted or destroyed, but rather encouraged and cultivated by fostering a right and just ambition and spirit of competition. Force makes us

feel that we are alive. It arouses us to a sense of our responsibilities and gives us the strength necessary to combat our difficulties. It is therefore highly essential in every well-organized being, not to be abused, but to be used honourably in passing through this life and preparing for the life to come. A man may have great talents and great ability ; concentration may have made him very learned, but if he has no force, no character, his talents and qualities will be like beautiful flowers covered and concealed by the side of an unsightly hedge-row. They will be monotonous to himself and useless to his neighbour. Let us all try by our force and activity to cultivate what qualities we possess to our own good, to the good of those belonging to us, to the good of our neighbours, and to the glory of God. You may glance down the long category of names known to fame. You may read the biographies and study the characters of such men, and few, indeed, will be those among them who were lacking in this spirit of Force. Where will you find the great statesman or the great preacher who is lacking in Force ? A person with great Hope may start a great scheme, but upon the first signs of discouragement he will abandon it. He will lack the force which makes him undaunted by failures, and which is the very backbone of success. Force makes us brave and manly, and therefore happy. A man who has Force is a man of resource ; a man of life and activity ; a man who will make a place in the world ; a man whom his wife can rely upon, and his children believe in. Force is the " moving spirit " of man, and a person who is lacking in it is to be pitied. He will allow himself to be swallowed up in a sea of ruin with the land in sight, and all because he has not the moral

courage to strike against the waves and trust in his own strength, derived from the guidance of God. No matter how humble a man's occupation may be, Force is necessary if he wishes to hold his own in it. A bricklayer with Force will be a good bricklayer, because he will throw energy into his work. If he is otherwise happily organized he will excel, and may in time become a builder on his own account. A preacher without force will send his congregation to sleep, and be necessarily but a poor interpreter of God's word. A statesman without force will remain in the back ranks for life. Inferior intellects will ride over him triumphantly, for he will not be able to stem the strong waves rolling against him, and be carried in a direction which he knows is not the right one. As it is in great things, so it is in little also. Force is essential to victory. Let your force therefore be directed in the right channels and guided by conscientiousness and the moral sentiments, and success and happiness must attend your efforts.

Restraint.—To restrain Force requires the controlling power of the intellect and the moral sentiments, which should be placed as guards over it, to quell at once, before it bursts into flame, the rising spirit of anger and contention. As precautionary measures, we should avoid excitement, discussions, and conflicts of opinion, as well as scenes and places where temptations to quarrel and fight would be likely to assail us.

IX.—RESISTANCE (7).

“Be ye angry, and sin not ; let not the sun go down upon your wrath.”—Ephesians iv, 26.

The faculty of Resistance manifests itself immediately above the ear, and its development gives prominence to the

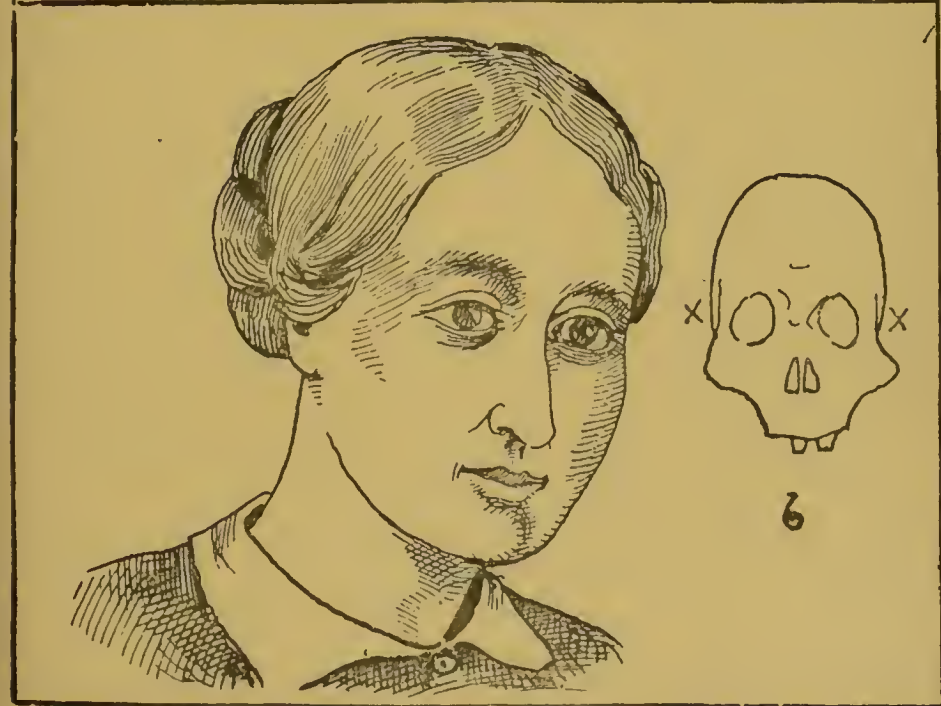
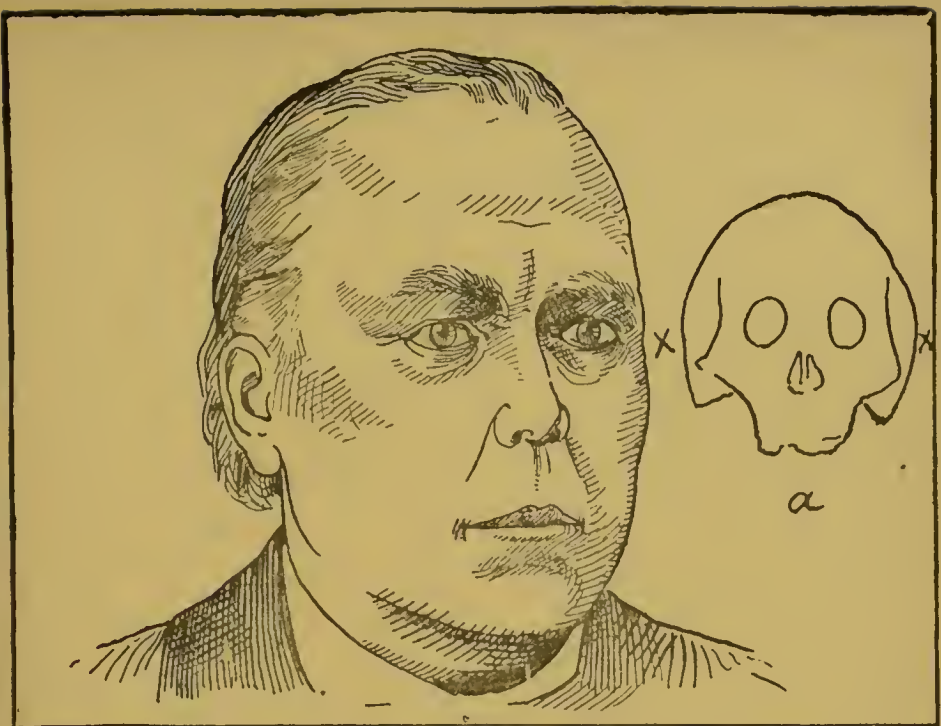


PLATE 19.—RESISTANCE.

LARGE—C. Bradlaugh.

SMALL—Florence Nightingale.

Fig. a shows a wide head in the region of the ear; *Fig. b*, a narrow one: the former large, and the latter small Resistance.

skull at that point, and breadth to the centre of the basilar region of the head. When well developed it is easily distinguished.

Primitive Power.—To subvert and execute. When influenced by conscientiousness it renders a judge sternly inflexible; benevolence softens its prevailing tendency. Combined with intellectual powers it gives poignancy to criticism, and is the weapon of satire and sarcasm.

Abuse.—Sanguinary disposition; cruelty, revenge, and murder; but if possessed only in a moderate degree it imparts a proper energy to character, particularly if directed by the higher faculties.

Moral Influence.—Preservation of life and liberty by resisting and overcoming obstacles or opponents; justifiable slaughter, as for food; killing noxious animals; national and self-defence.

Excessive Manifestation.—Contracted and threatening eyebrows; piercing eyes; voice hoarse, grating, shrill, or penetrating.

All deliberate murderers, in common with carnivorous animals, such as the lion, the tiger, and the wolf, have a large development of resistance. It is also larger in men than in women, as indicated by the broader heads of the former, and the manifestations correspond.

Cultivation.—The killing of noxious animals, the extirpation of weeds, the clearing of forests, the breaking up of the land, hunting, fishing, and so forth, help to exercise and develop resistance. We may also cultivate a wholesome indignation when wronged, fight against public evils, and exercise our energy in striving to remove or destroy whatever impedes our progress.

Kindred to Force we have the faculty of Resistance. That these are separate and distinct, although necessarily related to each other, must be obvious. Force gives us energy, strength, and determination. Resistance gives us the instinct of self-preservation; it impels us to *resist* by the means in our power, and if abused may lead to destructiveness. Now, phrenologists have, by common consent, called this the faculty of Destructiveness, but it is most evidently misnamed. Man has no distinct faculty of "destructiveness." We might as well look for a development for swearing or for a distinct faculty for committing murder. Destructiveness is the outcome of a perversion of the selfish propensities, which were given to us as a blessing and not as a curse. Resistance gives us the instinct to oppose, whether the motive of such opposition be self-preservation or something different. With a low organic quality and a preponderance of the selfish organs, and a lack of conscientiousness, it may impel to murder. In a like manner an unbalanced mind may abuse its distinct faculties. Phrenologists may say "But man must have an organ for Destructiveness. Look at War. Look at the pleasure that these children take in destroying their toys," and use other advocacy of a like nature. I say emphatically that there is no such faculty as that of Destructiveness, and that there is no necessity for such a faculty in the human organization. War is not necessary. It is sinful in the eyes of God and man. People do not war because they take a delight in shedding each other's blood. War is mostly the outcome of a vain-glorious ambition on the part of one or two ill-starred individuals, but it would be a very uncharitable mind that could believe that war arose because

people delighted in "destructiveness." Men have fought for real or supposed rights and liberties ; men have fought against oppression and tyranny, but these engagements have been prompted by a spirit of *resistance* and not by "destructiveness." A man who can be said to "delight" in killing for the mere sake of slaughter is corrupted and diseased in mind and body, and should be housed in some place of safety. He is a homicidal maniac, and not a man in whom a natural faculty has been strongly developed. We have "resistance" to resist evil, and may, in the exercise of this propensity, destroy living creatures which may be harmful to us. "But children seem to have an instinct of destructiveness" you say. That is because they break toys and are mischievous generally. Children are full of life and activity without sufficient discretion to restrain themselves sometimes when acting wrongly. Children destroy toys from curiosity and idleness. Their hands seek active work, and frequently find employment in dismembering a toy or, in fact, anything within reach. It would be very silly to think then that because children act in this manner they have an inherent faculty which prompts them to destroy. Such faculty would be an interesting phase of character in the inmate of a madhouse, but could not be found in a well-organized human being. A well known teacher of Phrenology informs us that the "moral influence" of destructiveness prompts us to the "destruction of obstacles or opponents," which is only another way of saying that we have a development for Nihilism. It is through misnomers and misteachings of this kind that Phrenology has been prejudiced ; and my endeavour in bringing out this modern treatise is to render

everything clear and lucid to the student, and to adhere closely to the truths discovered after a careful study of all the previous works on Phrenology, from Gall down to Fowler, and by personal examination of over 10,000 heads and skulls which have passed through my hands since commencing to practice professionally.

Restraint.—To restrain resistance, cultivate Kindness and a mild and forgiving spirit. Avoid killing anything if possible, and take but little animal food and no alcoholic liquors.

X.—APPETITE (8).

“ One believeth that he may eat all things ; another, who is weak, eateth herbs.”—Romans xiv, 2.

This mental faculty is manifested, as may be seen by reference to our diagram, immediately in front of the upper part of the ear, through the anterior convolutions of the middle lobe, at the base of the brain, and externally corresponds with the anterior parts of the temporal bone, nearly parallel with the zygomatic arch. When it manifests itself largely there is a full and swelling appearance at the sides of the head in front of the ear ; a widening from the eyes to the back. It makes a good eater, a lover of good victuals. It gives a warm respect for the table, and especially for its precious burden. Feastings and fast days are to this faculty great and memorable occasions. In woman it gives an excellent ability for the culinary profession, and makes her an accomplished mistress of the kitchen, cooking stove, and dining-room. The temporal muscle presents an obstacle to a correct judgment of its degree of manifestation, but may itself be taken as a sign of character in relation to this

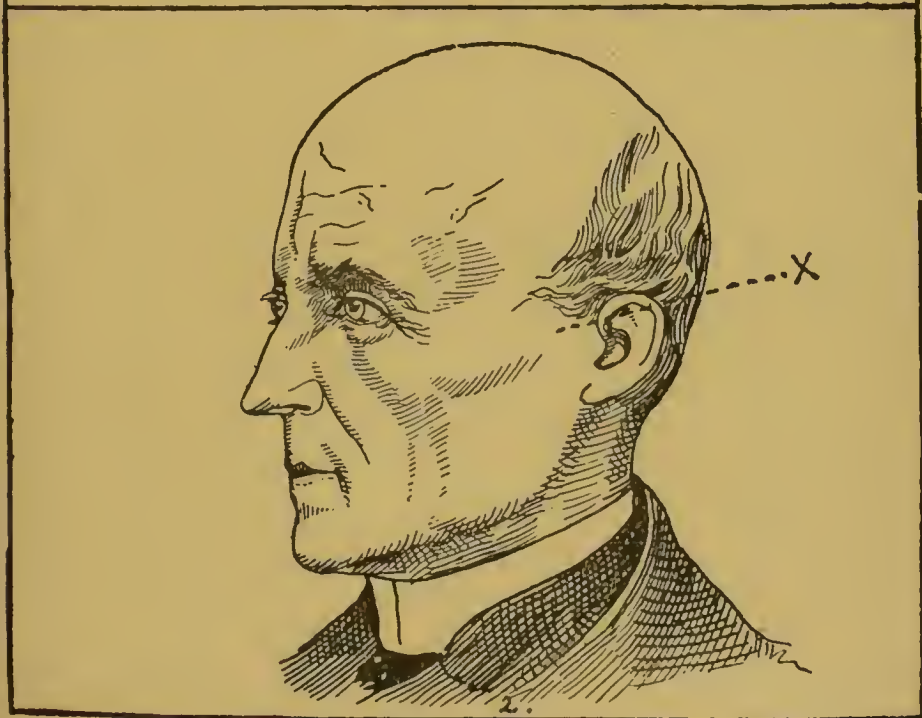
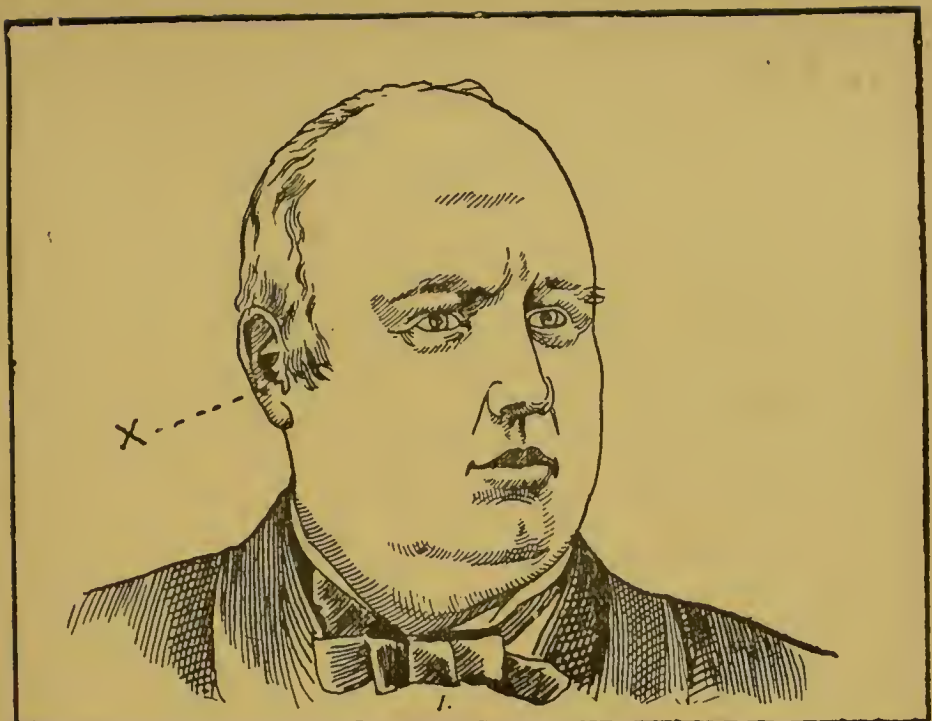


PLATE 20.—APPETITE.

LARGE—Col. Ingersoll (American Freethinker).

SMALL—Cardinal Manning

propensity, as it is almost always large in connection with a powerful appetite, and its lower part is pushed outward.

Primitive Power.—The function of this propensity is to prompt us to select food and to take nourishment. Its action creates the sensations of hunger and thirst, and when unperverted and the stomach in a healthy condition, furnishes a sure guide as to the quality and quantity of food necessary for the purposes of nutrition and health.

Abuse.—Perverted Appetite leads to gluttony and drunkenness, to the use of condiments, coffee, tea, tobacco, and other unnatural stimulants, such as opium, arsenic, and morphine, and through these to disease, suffering, and premature death.

Moral Influence.—It imparts power mentally, morally, and physically, unless perverted ; keeps both the body and the mind under natural conditions, in working order, and preserves us physically against disease and ailment.

Excessive Manifestation.—In addition to the size and strength of the temporal muscle, and the broadness of the head on and above the zygomatic arch already alluded to, we find in a person who has perverted this faculty a greater or less enlargement of the lower part of the cheeks ; sometimes, when excessive, resulting in an overlapping of flabby integument which gives a gross animal look to the face. (See also plate 17.)

Cultivation.—To increase the activity of this faculty, when it is weak or dormant, one should make his table and its belongings as attractive as possible, provide the best and most naturally flavoured dishes his means will permit, and then sit down with the determination to enjoy the meat as much as possible. If the inactivity of Appetite result from

disease of any kind, its restoration will come with that of health. The latter requires the first attention.

The mind calls for food when the body is in need of it. The body is the mind's subject. The mind must take care of it, preserve it, guard it, supply its wants. It is continually subject to the wear and tear of life. This continual decay is supplied by food. The appetite should be carefully guarded and restrained when necessary. The simplest and plainest dishes are invariably the best, and nothing is more dangerous to the system and more detestable than many of the half rotten dishes known as "high," so much in favour at the present day. Men, instead of eating and drinking to sustain life, are eating and drinking to destroy it. Many eat themselves into an epicure's grave, and nothing can be more sad than the death of a glutton. His moral faculties are blunted, his intellect enfeebled, and his frame exhausted and broken up long before its time. Only the grossest passions are aroused, and he must invariably fall a victim to his own bestial cravings. We would strongly advocate temperance both in eating and drinking. Shun alcoholic liquors. They are, while they fail to strengthen and really nourish the system, robbing you of health and reason and everything that is near and dear to you. Many of the brightest intellects have been abruptly extinguished by such indulgences, and others have been destined never to shine at all for this reason only. *

Restraint.—To restrain this propensity is difficult, and requires the exercise of the higher faculties, whose action has a tendency to hold the appetites in check. In addition to this, the temptations of sumptuous tables and rich

* See "Talents Wasted," by Gustavus Cohen.

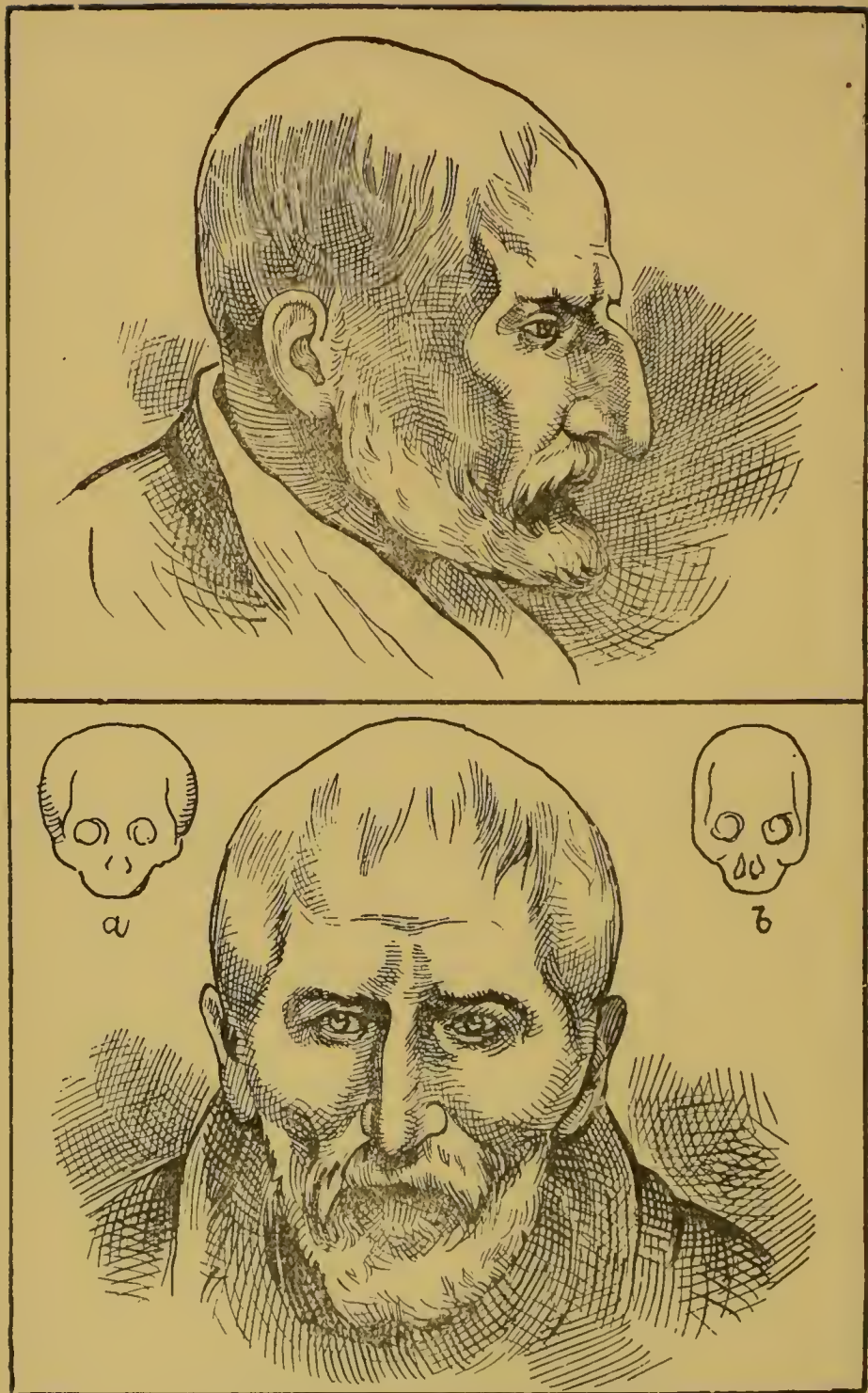


PLATE 21.—ACQUISITIVENESS.

LARGE—The head of a Miser:—side view and front view.

Fig. a shows Acquisitiveness large; *Fig. b* shows it small in development.

highly-seasoned food should be avoided. You should "eat to live" rather than "live to eat."

XI.—ACQUISITIVENESS (9).

"If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an Infidel."—1 Tim., v. 8.

Acquisitiveness is manifested on the side of the head next to Appetite. To find it on the living head, take the middle of the top of the ear as a starting point, and move the finger directly upward one inch, and then horizontally forward the same distance, and it will rest upon the place corresponding with the anterior and interior angle of the parietal bone.

Primitive Power.—The propensity to acquire property and wealth, knowledge, or possessions.

Abuse.—Unceasing notions of aggrandizement, love of gain, literary plagiarism, avarice, pilfering, and robbery.

Moral Influence.—An instinct necessary to induce man and animals to provide against want. When directed by education and early examples it gives prudence and economy, and is a powerful incentive to industry; but, if allowed an unrestrained activity, it may degenerate into fraud and dishonesty.

Signs of Excessive Manifestation.—A longing dissatisfied air; expansion of the eyes; head a little advancing; readiness to *receive* or lay hold of, but slowness of manner in returning things or in laying them down.

The Jewish Nose (commercialism) is indicative of a large development of this faculty. *

* See "Noses," by Gustavus Cohen.

Cultivation.—When the faculty is weak, and there is too little economy and a tendency to lavish and careless expenditure, some plan devised by intellect must be put into operation to compel, as it were, a more prudent and saving course. Keeping a strict account of expenditures, and especially personal expenses, and looking over and balancing cash accounts frequently, will serve to remind one how the money goes, and wherein much of it might readily be saved. Making up one's mind to get rich, if there be a strong will to back the resolution, sometimes arouses Acquisitiveness, and finally greatly increases its power.

The full development of this faculty is absolutely necessary to man's well-being and happiness. He has need of an Acquisitive ability to enable him to lay by a sufficient store of life's necessities to guard him against want, to support him in the hour of sickness, misfortune, and age ; and to give him an opportunity to bless the needy, feed the hungry, clothe the naked, instruct the ignorant, and do all acts of goodness which his heart shall dictate. It is necessary for man's well-being that governments be founded, laws enacted and executed, schools established, asylums made, books and papers published, roads built, churches, hospitals, &c., erected, all of which would remain undone were it not for the Acquisitive faculty. But, like most strong and active faculties, it is very liable to abuse. Its chief abuse is "Mammon-worship." It loves money, and is always ready to fall down and worship the golden calf, or any image that is made of gold or looks like gold, or can be converted into gold, or anything that gold will buy. It causes penuriousness, littleness, meanness, and all kindred

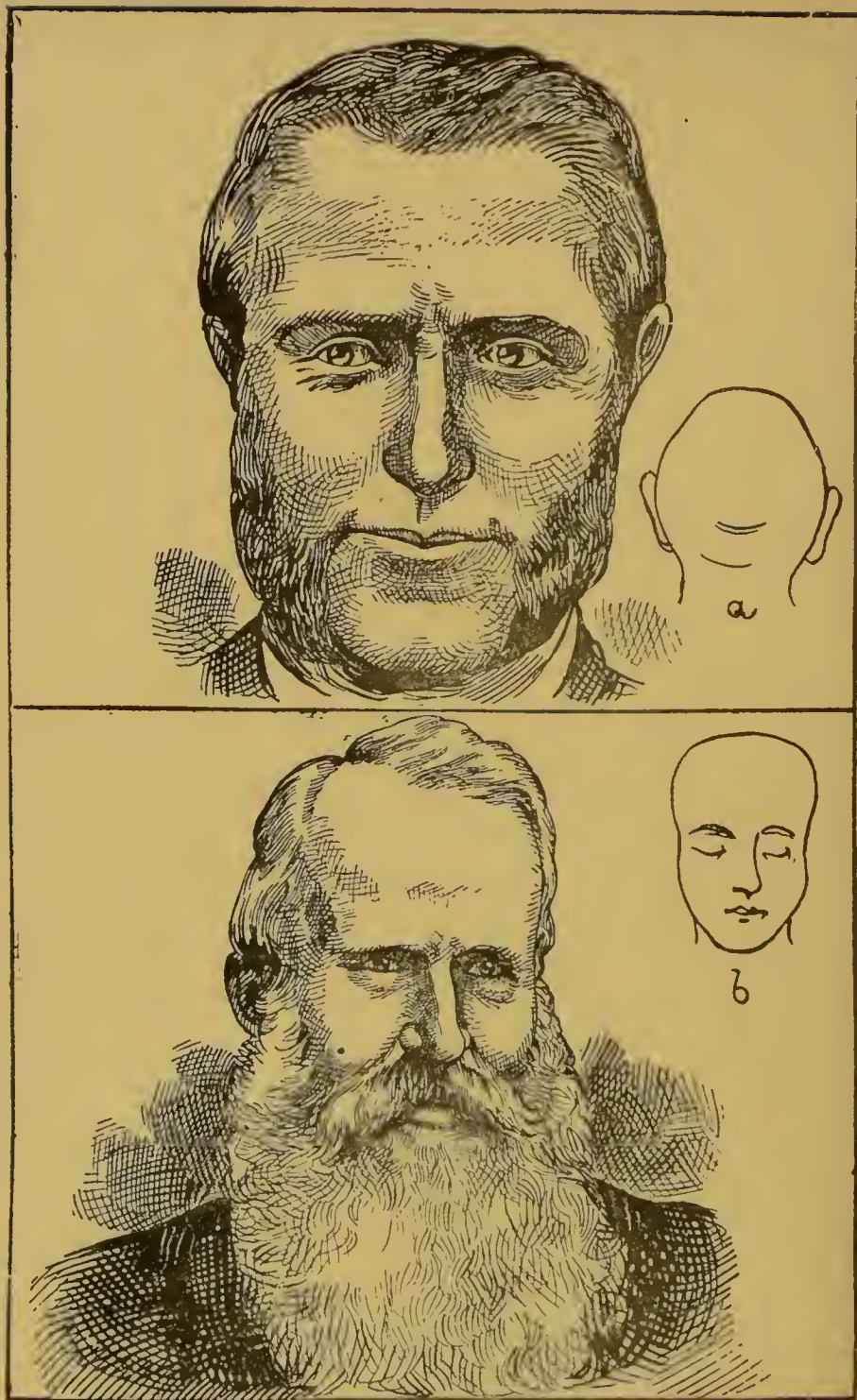


PLATE 22.—SECRETIVENESS.

LARGE—Patrick O'Donnell (Carey's Murderer). **SMALL**—Rev. Charles Garrett.

Fig. a shows great width at the back of the ears in the region of Secretiveness
Fig. b represents a narrow head with deficient Secretiveness.

vices. It makes the miser lean, gaunt, niggardly as he is, a monied lunatic, being subject to a morbid exercise of this faculty. When it is large and combined with small Conscientiousness and a low Organic Quality, it may lead to theft, robbery, and even murder for the sake of money. On the other hand, we must not forget that we should all learn the value and uses of money in order not to waste it foolishly. A man lacking Acquisitiveness is careless in his manners, his dress and his business habits. If he has plenty of money to start with, it will not be long before debt and want make their appearance. Let us all strive to pay our way, keep out of debt, and save a little for a rainy day. If we can accomplish this we shall be rich, and the faculty of Acquisitiveness will not have been abused either in one way or the other.

Restraint.—The only way to restrain this or other powerful propensities is by cultivating the higher faculties and sentiments, and bringing their influence to bear upon them, thus keeping them in due subjection. Kindness, Conscientiousness, and Ideality, and the reflective faculties tend to counteract a miserly tendency, or too great a love for money.

XII.—SECRETIVENESS (10).

"He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction."—*Prov. xiii., 3.*

This propensity manifests itself at the posterior edge of the parietal bone, immediately above Resistance, or in the middle of the lateral portion of the brain. When this faculty and Resistance are both fully manifested there is a general fulness of the lower and middle portion of the sidehead.

Primitive Power.—The desire to conceal from sight or knowledge ; a propensity to withhold thoughts and restrain the presence of other powers ; it is necessary to authorship, and gives tact to discern time and opportunity for a *dénouement*.

Abuse.—Unnecessary concealments, cunning, deception, dissimulation, and stratagem.

Moral Influence.—Mental control ; a guard upon unlimited confidence or indiscreet disclosures. It assists in the discernment of character, and enables its possessor (with dignity and prudence) to suppress what might be dangerous or inexpedient to make known.

Excessive Manifestation.—Archness of look ; taciturnity and a peculiar side-long cast of the eyes ; with *wit* and *comparison* it displays a quaint and humourous style. Sterne, Swift, Johnson, and Pope possessed it in various degrees.

Cultivation.—Where the instinct of concealment is not sufficiently developed, the intellect should, as far as possible, supply the necessary policy. There must also be a constant effort to suppress injudicious out-gushings of feeling. Impulse must be kept in check by Cautiousness and Reason. Remember that everybody is not to be trusted.

Man is in great need of a faculty which shall enable him to conceal his feelings and hide them from the public gaze. How could man form his plans of life, do his business, and control his affairs if the suggestion of his every faculty was carried at once into the outward life ? A person whose secretiveness is inactive will continually be the cause of unpleasantness among neighbours and others, and nothing

is more annoying than the petty scandals which arise from the unguarded gossip he or she may give vent to. The old saying "think twice before you speak once" is not altogether without its serious meaning, and we all would do well to consider what we are saying during our conversations. At the same time too much Secretiveness is almost worse than too little. It makes people suspicious, sly, and cunning. Their secretiveness puts them into a continual state of unrest, and makes them unhappy in themselves and an abhorrence to all around them. A due amount of Secretiveness to guard against evil should not in any way interfere with the frank and outspoken manner which is so winning in certain people. A straight-forward man may have a fair share of secretiveness, as it is absolutely necessary to guard against besetting dangers. When very strong and not counter-balanced by the moral sentiments, it is the seat of lying, cheating, deceiving, trickery, stratagem, and all kindred vices. It gives a low shrewdness, cunning, and deceit. It is the leading power in the Jewish character. It is the source of Indian shrewdness and cunning, watchfulness and deceit. When combined with large Acquisitiveness and small Conscientiousness it makes a thief. When this power is strong and combined with a large development of the other propensities it gives a sharp business-like tact to mind, a planning, scheming, and contriving disposition in all business matters, and almost always makes a successful character.

Restraint.—To restrain the too influential action of this faculty, a more frank, open, and straight-forward manner should be cultivated, and constant effort be made to give hearty expression to thought and feeling.

XIII.—CAUTIOUSNESS (11).

“*A prudent man foreseeth the evil, and hideth himself.*”—
Prov. xxvii., 12.

Cautiousness manifests itself on the upper, lateral, and posterior part of the head, and near the middle of the parietal bone. When powerful, the head is very broad at that point. Take the back part of the ear as the starting point, and draw a perpendicular line upwards, and where the head begins to round off to form the top is the portion of brain where this faculty manifests itself.

Primitive Power.—A predisposition to regard consequences and to apprehend danger.

Abuse.—Unfounded suspicions; irresolution. When this power is very strong it produces dread of sickness, timidity, consternation, despondency, and the fearful malady of hypochondria.

Moral Influence.—Gall includes prudence and foresight amongst its functions. When moderately exercised it restrains the impetuosity of other faculties, by a judicious fear of consequences; it may exist in a character distinguished for courage and presence of mind—caution being the most essential auxiliary to valour.

Excessive Manifestation.—Restless inquisitive eyes; an air of solicitude and divided attention; slowness or hesitation in speaking or acting, at other times rash and precipitate conduct.

Cultivation.—By an intellectual effort one may arouse Cautiousness into activity, and promote its development. The disastrous results of indiscretion, carelessness, rashness, and recklessness should be kept in mind, and a more

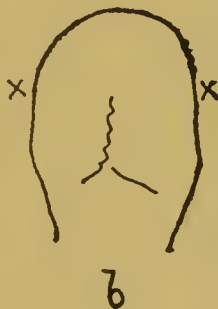
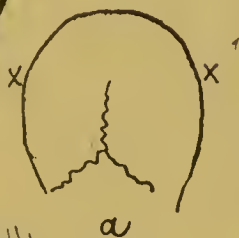


PLATE 23.—CAUTIOUSNESS.

LARGE—Steadiness.

SMALL—A reckless character.

Fig. a shows width, and Fig. b shows narrowness in the region of Cautiousness.

prudent and watchful policy resolved upon. Causality and Firmness should be called to the aid of weak Cautiousness.

Cautiousness is akin to Secretiveness. Secretiveness impels us to keep certain knowledge to ourselves, and to control the information we possess by reason. Cautiousness makes us "look before we leap." Secretiveness deals with our thoughts and communicative powers, and Cautiousness controls our actions. A man who has Cautiousness too active may be brilliant, gifted, and talented, and will yet, in nine cases out of ten, be unsuccessful in life. The "dim shades of thought," so notorious in the German character, will prevent him from carrying into execution many an excellent project. Our intuition is not sufficiently great to always enable us to forecast the success of a scheme as a certainty, and hence it follows that a certain amount of enterprise and pluck becomes necessary, and this is seldom found in persons whose Cautiousness is very large. On the other hand, a want of this faculty will ruin the best of men. He will be one of the fools that rush in where angels fear to tread. Not from any extraordinary amount of temerity, but because he is careless to judge of results before taking a certain step. Cautiousness prevents us from making anonymous acquaintances who will afterwards turn upon us and become enemies. It is necessary in daily life. It is necessary in our intercourse at home, in our business, in the streets, and, in fact, wherever we may go. A man without Cautiousness stumbles here and there and everywhere, and brings himself and others to grief. Parents should teach their children to act discriminately and never take a step without having duly considered the probable consequences. A proper use of this faculty is a blessing,

and a neglect of it has been the cause of the greatest misery this earth is capable of bringing forth.

It is a wise provision of nature that children manifest this faculty pretty strongly even before the reason has become developed or they have had sufficient experience of life to ripen their judgment. As this is one of the most active and powerful faculties of the child's mind, its consideration under this aspect will be profitable. An abnormal development of Cautiousness gives rise to a feeling of fear and timidity in children which it is most dangerous and injudicious to laugh at or try to suppress. The groundlessness of their fears should be clearly shown to them, and as little stimulus as possible given to this faculty. Early fears have nothing whatever to do with reason, and are to be treated as we would treat a bodily ailment. Most disastrous results within our own knowledge have resulted from an excessive manifestation of this faculty. The whole mental arrangement is thrown out of balance, and in many cases resulted in death. The most cool and reasonable treatment is necessary in the management of children. Impulse should never be manifested in our treatment of a child, especially if that child is of a nervous temperament.

When a child is heedless and rash, let him feel fully the consequences of his rashness. If he will put his hand too near the fire, let him be burnt ; if he will over-balance himself, let him fall down ; if he will tease the cat, let her scratch him, and these self-taught lessons will make a more lasting impression than many a prudent warning or angry admonition. On the other hand, children who are naturally timid are frequently made cowards by the injudicious care and attention of those around.



PLATE 24.—APPROBATION.

LARGE—Lord Wolseley.

SMALL—A ploughman without ambition.

Fig. a indicates the position of this faculty.

Restraint.—The reasoning faculties and firmness should be brought into action to restrain, as well as to encourage this faculty. Reason should tell us that excessive or over-active Cautiousness inclines us to magnify dangers, and to be irresolute and over-anxious, and we should, therefore, try to adopt a more bold and decided course of action than mere feeling would suggest. Force and Resistance may also be made to partially off-set this faculty, and promote a more daring spirit.

XIV.—APPROBATION (12).

“*Do that which is good, and thou shalt have praise of the same.*”—*Rom. xiii.*, 3.

Approbation manifests itself on the upper and back part of the top side-head. When large, it produces a remarkable fulness and breadth in the upper and back part of the head.

Primitive Power.—To desire the approval and commendation of others.

Abuse.—Over-anxiety to please ; deferential concessions ; dread of censure ; efforts to obtain applause or notoriety ; vanity ; false appearances ; ostentation.

Moral Influence.—Attention to the feelings and wishes of others ; self-denial ; an amenity of manners, more studied in polished life than elsewhere ; just and laudable emulation ; actions tending to secure admiration, friendship, and esteem.

Excessive Manifestation.—Declination of the head, and gentle motion of it to either side ; voice low and insinuating ; courteous and obliging manners.

Cultivation.—One who finds himself too careless of reputation and of the opinions of his fellow men should strive intellectually to arrive at a true estimate of the real value of public opinion, and of the importance of one's character and standing among men. The cultivation of manners and the strict observance of the etiquette of social intercourse will help to strengthen the faculty of Approbation.

Approbation is a legitimate faculty bestowed upon every well-organized being in order to stimulate him in thought and action, and to add to his happiness in this life. The youth who is devoid of love of Approbation will fail in the purposes of this life. He will become neglectful of his body as well as his mind. He will become a dreamer and an idler. The future will be a misty nothing to him. It will be as a thick brown fog hung all around him, the mysteries of which he will hardly care to penetrate. We are all of us entitled to that self-applause which we must feel within ourselves, and which we expect from our neighbours, after a hard battle well-won. There is, perhaps, no stimulus that is more universal and powerful than that afforded by approbation. If in the field of its boundless ambition it lays waste empires and makes nations groan in bondage, it at the same time puts an end to a thousand old abuses of power, breaks up a thousand haunts of iniquity, and deals a blow of ruin to as many monsters in vice. It always does its great works under the pretext of right, and generally believes that good is to be the grand result. No faculty, perhaps, in the human mind is more liable to abuse than this. When connected with great minds, unless it is coupled with strong moral elements, it is the source of that lawless ambition that overruns all

bounds, that courts the whole world for its sphere of action, that would sit upon the throne of universal dominion and be the one only, all grand, all imposing object of the adulation and praise of mankind. Such it was in Alexander and Napoleon. Such men generally believe themselves to be gods sent for the deliverance and worship of mankind. But this faculty is similarly abused in lesser minds, and by people of all denominations. Its abuse has overrun the world with vice and misery. The approbative lady ruins her husband through her lavish and empty display of house and person. She sacrifices her husband and children to win the brief and meaningless applause of her neighbours, or to excite the jealousy of a fashionable rival. Health and virtue are the daily sacrifices brought to the altar of this syren. Mothers spoil their children by making them vain, and impressing them with a false idea of superiority. * Their love of approbation becomes worldly and sordid to the last degree. It makes shams of every description. We even have sham philanthropists. The late Sir Josiah Mason left an immense sum for the erection of charitable institutions, and yet it was well-known that he sent the old and feeble workman, who had spent his life in his factory, forth unprovided for and penniless in order to make room for a younger and stronger man. A man who has large Approbation and large moral sentiments will seek to gratify this faculty by doing good among his neighbours. He would feel happier from the hearty and soul-felt gratitude of one person whom he had really saved from ruin than the empty cheering of a motley assembly of thousands, who will groan at him as soon as his star is in

See "Fashions," by Gustavus Cohen. Profusely Illustrated.

the descendant. Unless large Approbation is guided by large Conscientiousness, and a sense of duty towards God and man, it becomes not a blessing but a curse. Where this faculty asserts itself very strongly in boys, it should be restrained a little or they are apt to be spoilt through it, and their future career seriously affected. Children should only receive praise when they have really deserved it, and then not in extravagance and excess, but a little encouragement which is real and genuine, always aiming at greater conquests to be attained in the future.

Restraint.—To restrain Love of Approbation one must cultivate Self-esteem and Conscientiousness, and doing what is right and trying not to care too much what people say about it. Have less fear of “Mrs. Grundy.” Too great sensitiveness to praise and blame must be overcome by allowing reason to show how little either of them is generally worth, and by recalling to mind how often the feelings have been hurt in the past, when, as has been afterwards seen, there was no real cause.

XV.—DIGNITY (13).

“*What ye know, the same do I know also: I am not inferior unto you.*”—*Job. xiii., 2.*

Self-esteem manifests itself at the back part of the top-head, where the coronal surface begins to decline towards the back-head, and a little above the posterior angle of the parietal bones. When the faculty is powerful, the head rises far upward and backward from the ear in the direction of it, and *vice versa* when small.

Primitive Power.—The sentiment of *moral* height, and (when too energetic) pride and self-love.

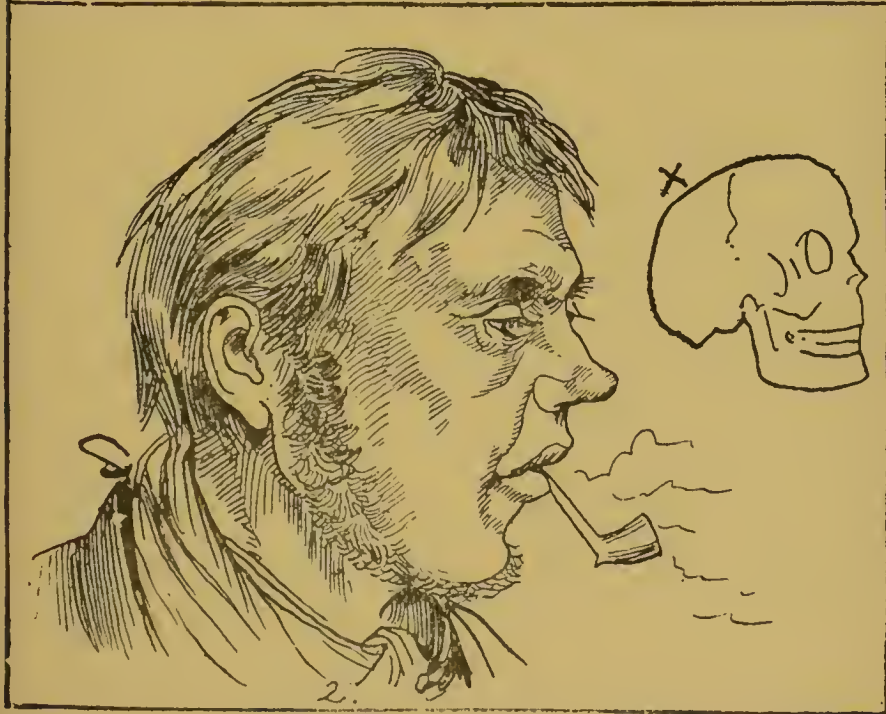
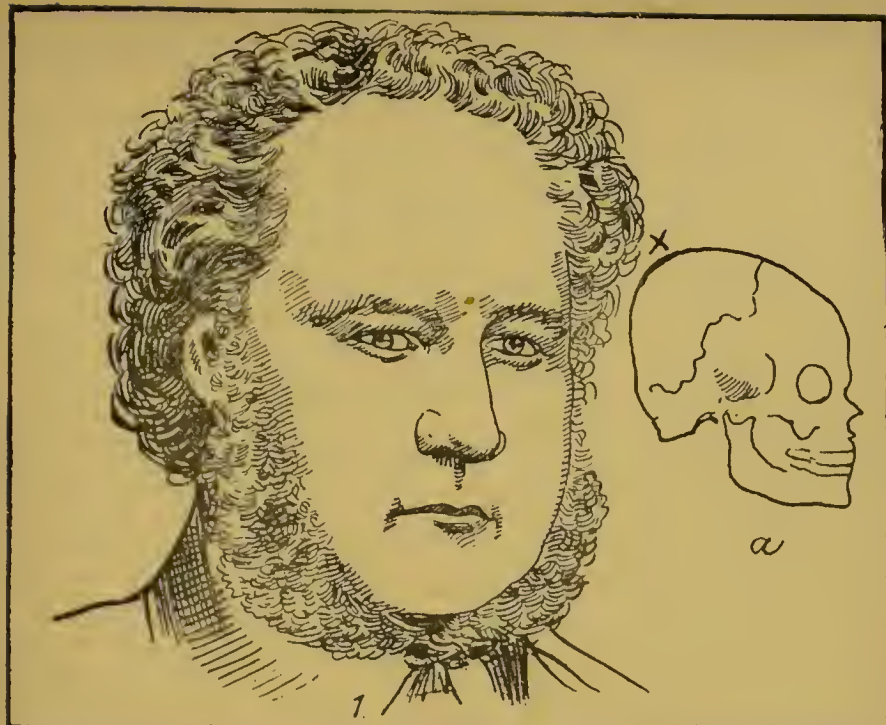


PLATE 25.—DIGNITY.

LARGE—Rev. Joseph Parker, D.D.

SMALL—A street loafer without self-respect.

Figs. a and b represent the difference in outline of the heads of a dignified and undignified character.

Abuse.—Arrogance, assumption, and egotism, with unfounded notions of superiority ; inflated pride ; conceit ; selfishness.

Moral Influence.—Feeling of personal dignity ; just confidence in one's own integrity or abilities ; the desire of honourable pre-eminence. When this feeling is discovered to be too active in early youth it should be carefully restrained, or used as a check to avoid mean and disgraceful actions ; the proportion which it bears to the rest of the human powers constitutes much of the diversity observable in national character.

Excessive Manifestation.—Great self-complacency ; head elevated and carried backward ; eye-lids a little compressed ; hair inclined to frizzle ; loud or authoritative voice ; affected or supercilious manners.

Cultivation.—By assuming the attitude of Self-esteem and trying to imbibe its spirit at the same time, the faculty may be strengthened and its activity promoted. The too low self-valuation which arises from a deficient development of this faculty, should be corrected by bringing prominently into view the best traits of one's character, and reflecting on the exalted nature of those endowments.

In Self-esteem we have the feeling of "self," which varies so much in different people. In those who have it small, it is everlastingly marring their every action. They become downcast and afraid of the world. They underrate their capabilities. They humble themselves too much, and in consequence lose in the estimation of their business and private acquaintances. Success depends a great deal upon one's estimate of one's self. Let us all maintain a certain amount of self-respect, to feel that God has endowed both

high and low with faculties adequate to procure happiness and usefulness in this life, and man has no right to cringe and kneel before his fellow-man. The abuse of self-esteem is tyranny, egotism, arrogance, pride, haughtiness, self-conceit, presumption, impudence, and boasting. Its use is to give self-reliance, self-respect, dignity, confidence, a proper regard for our own rights, opinions, privileges, character, and standing as a child of God ; to impart a tone of real nobility and dignity to all our actions. This faculty should be cultivated in the young, for without it man lacks that spirit of manliness, dignity, and honour which constitutes one of the main pillars of a reliable and virtuous character. While putting the proper value upon all this we must say that nothing is more deserving of contempt and discouragement than the haughty and conceited, the supercilious and affected manners of a large class among the young men of the present day. They are carried to ruin by their foolish conceit. They have no reverence, no respect for God or man. They live in themselves, in their own narrow and untutored minds. What a miserable dwelling place ! They laugh at honest people. Their perverted self-esteem makes them unfit and unwilling for work. They are a pestilence upon society, and young ladies would do well to shun them, and show them their thorough disregard, which would be one of the few means of awakening them to their folly, ere they reap the bitter fruits of their own planting in after years.

Restraint.—To restrain forwardness, pride, excessive self-confidence, and an overbearing, domineering spirit, cultivate the moral sentiments, and especially Veneration, seeking in religion that grace which maketh humble like a

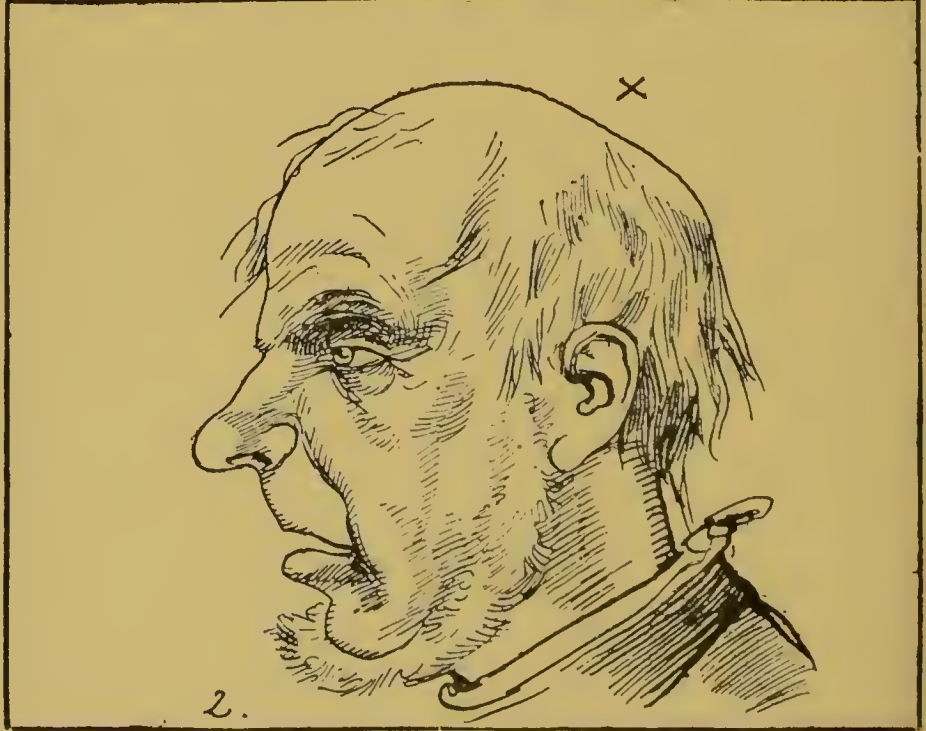
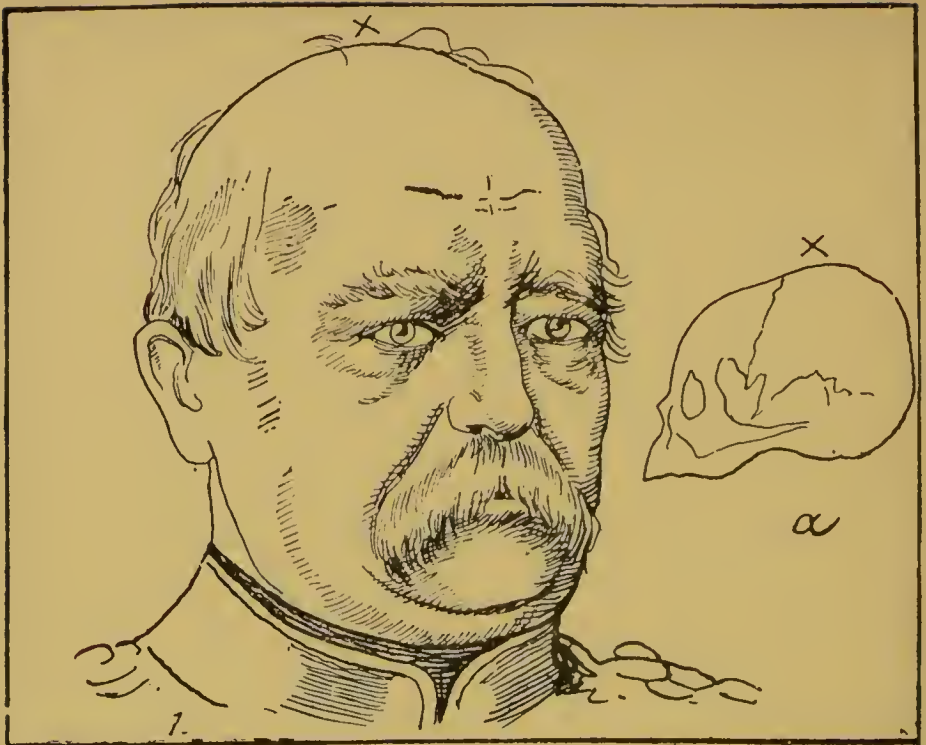


PLATE 26.—FIRMNESS.

LARGE—Prince Bismarck. SMALL—Instability—an abandoned debauchee with no will-power.

Fig a indicates the position of Firmness, and shows a large development of the faculty.

little child. Correct too high estimates of yourself by the exercise of reason and the help of Phrenology.

XVI.—FIRMNESS (14).

“Be ye steadfast, unmoveable.”—I Corinthians, xv., 58.

This faculty manifests itself at the back of the coronal region, on the median line, and between Veneration and Self-esteem.

Primitive Power.—Perseverance, fixedness, and resolution.

Abuse.—Imperative dictation; inflexibility; stubbornness; obduracy. When Force and Firmness are both energetic, and Secretiveness, Cautiousness, and Kindness are deficient, there will be a formidable degree of Obstinacy and Contradiction exhibited in the character. “In some persons,” says Mr. Scott (in an essay on Phrenology), “the spirit of obstinacy is so strong that they cannot prevail on themselves to assent to the simplest proposition.”

Moral Influence.—Firmness is frequently exemplified in a passive resistance, giving stability to the resolves of prudence or humanity; where it is wanting, the mind is weak and irresolute, and subject to the influence of the senses and passions.

Excessive Manifestation.—A cold and decisive manner, approaching to sternness; voice distinct and emphatic, although seldom above the natural pitch; fortitude and calmness in sudden emergencies. A proper degree of Firmness is essential to greatness of mind.

Cultivation.—Firmness may be developed by a well-considered and wise assumption of positions which are clearly important to be held. The faculty is then stimulated by Conscientiousness, Self-esteem, and Approbation. One

must constantly remember his weakness in this matter, and strive to have a mind of his own, and to overcome difficulties instead of turning aside to avoid them.

When this faculty is strong it gives permanency and steadiness to the character. It holds it as with reins of iron. It is the chief ingredient in that great virtue perseverance, without which nothing would be accomplished. It is strong in all great characters. It has done much to make them great by making them steady to their purposes. When it is small, the character is feeble, changeable, fickle as the wind, unstable as the clouds. Strong Firmness gives dignity and moral grandeur to the character, and should be practised by all minds. Do not come to any conclusion rashly ; exercise both Cautiousness and all the reasoning faculties ; but once having decided upon a certain just purpose, be true to yourself and adhere to it until all hope is gone. Do not be vacillatory ; while ever a spark remains in the fire of your purpose work away steadily, nor relinquish your plans until all is darkness. A man without firmness is a poor creature of circumstances. The merest shadow would frighten him, and pall him in his intentions. He is afraid of himself, and therefore continually his own enemy. Firmness of purpose gives solidity and confidence to life. Some people, however, are firm beyond reason. This is a fault. We are all liable to mistakes, and if our reason tells us distinctly that we are wrong we have no right to persist to our own grief and the injury of those around us. Firmness is a strong "will," obstinacy is a strong "won't." Like all other faculties of a similar nature, this must be controlled by the moral and reasoning powers.

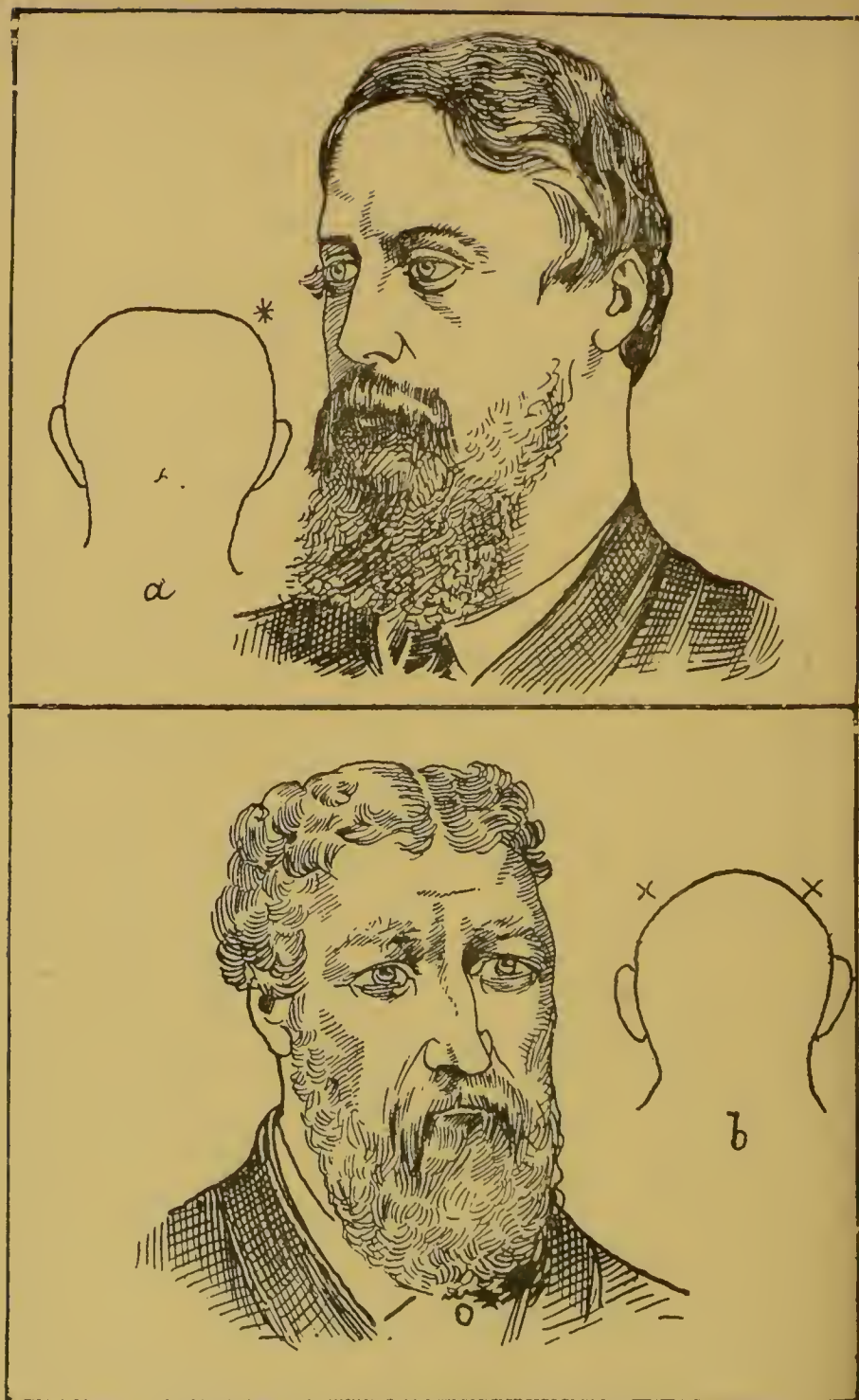


PLATE 27.—CONSCIENTIOUSNESS.

LARGE—Lord F. Cavendish.

SMALL—James Carey.

Figs. a and b show a relatively large and small development of this faculty.

It is through a lack of firmness that drunkards are made. It is through not being able to say "no" when required that the best of men are ruined. Let us then all give due weight to this important faculty.

Restraint.—To restrain Firmness we must subject it to the influence of reason and the moral sentiments. Listen at least to advice, and if good try to profit by it. The needless losses and humiliations to which obstinacy and an unreasonable persistence in a line of conduct proved to be wrong or impracticable has subjected us should be constantly recalled to mind when we are tempted to be wilful or stubborn.

XVII.—CONSCIENTIOUSNESS (15).

"Till I die I will not remove mine integrity from me. My righteousness I hold fast and will not let it go. My heart shall not reproach me so long as I live."—*Job xxvii.*, 5-6.

Conscientiousness manifests itself on the posterior and lateral parts of the coronal region, upwards from the forepart of Cautiousness and forward from Approbation. On the skull its place is on the upper and forward part of the parietal bone, about three inches above the opening of the ear, and about one inch and a half from the middle line of the head. When large with deficient Firmness it gives the coronal region a hollowed appearance.

Primitive Power.—The innate sense of justice and equity, of right and wrong, of duty and obligation, all distinct from the inferences and decisions of intellectual powers.

Abuse.—Extreme scrupulosity; severity of judgment; remorse; agonizing apprehension of retributive justice; temerity in exposing impositions of a public or private nature.

Moral Influence.—The internal balance by which those who have not “the law” obey the natural dictates of rectitude.

Excessive Manifestation. — Sedateness of aspect ; impressive manner and a peculiar earnestness of tone ; hands disposed to rise and fall slowly ; calm and deliberate movements. This faculty was not fully established when Gall and Spurzheim classed most of the others ; but recent observations have tended to confirm a belief in its existence. *They only* who possess it can bear testimony to its influence over the human mind. Numerous instances might be adduced of *voluntary* obedience to the severities of justice.

Cultivation.—A constant effort to keep a sense of right and wrong uppermost in our minds in all our transactions, and to make everything subservient to justice and moral principle, will induce activity and development of the faculty, and make doing right more easy and more pleasant. Our motto should be “Let justice be done, though the heavens fall.”

Conscientiousness is a most important agent for all well doing and everything that is bright and beautiful upon this earth. Nothing should prevent a thorough and perpetual cultivation of this right arm of all morality. The present and everlasting interests of every one depend upon the cultivated energies and activities of this power of the mind. Then never injure it ; never oppose it ; never outrage it ; never question its teachings ; be true to its voice ; heed its warnings ; obey its dictates ; walk by its counsels, and comply with the letter and spirit of its law. A person in whom it is too largely developed will be too scrupulous and too exacting upon himself. In striving never to do an

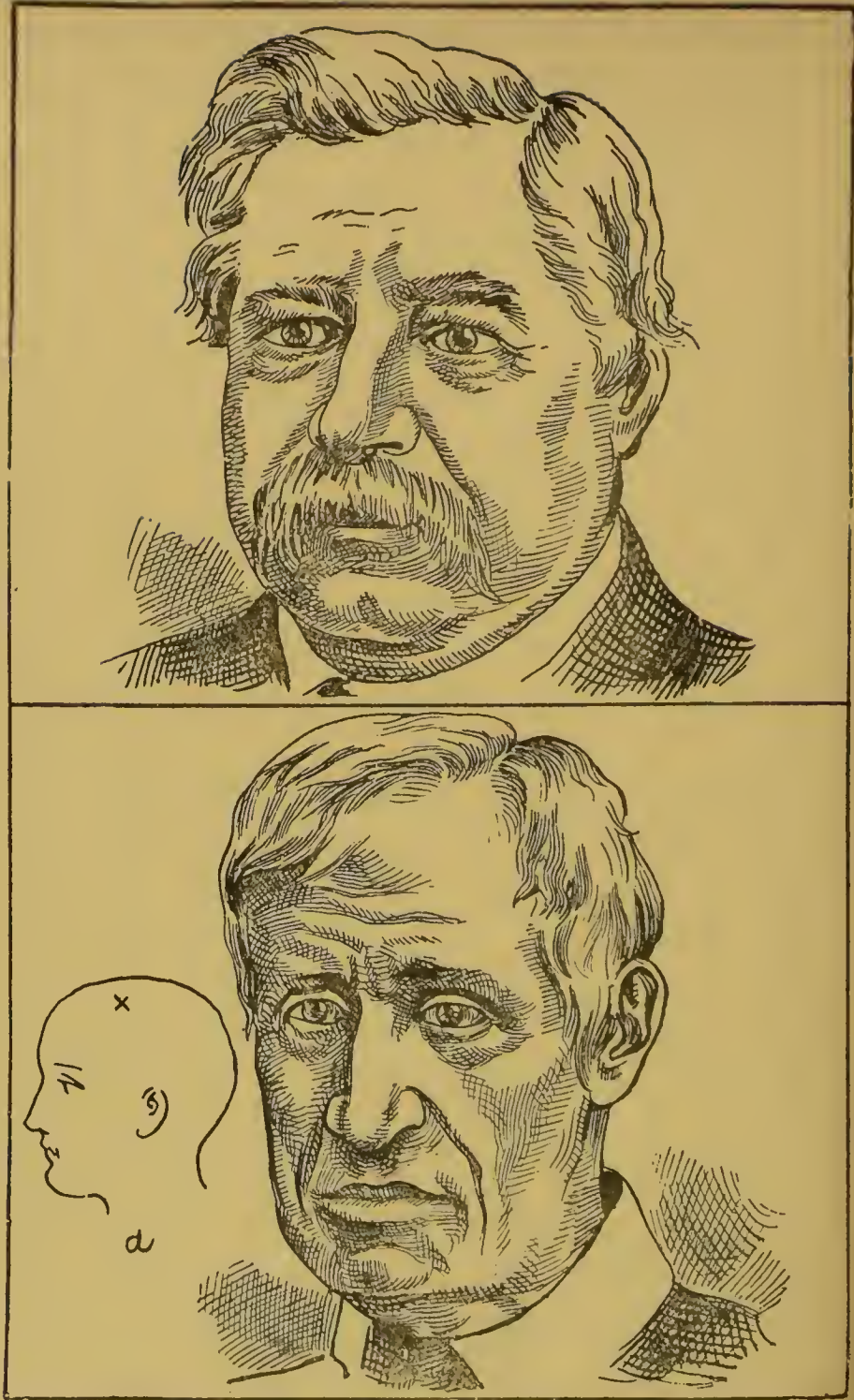


PLATE 28.—HOPE.

LARGE—Count F. De Lesseps.

SMALL—Cardinal Newman.

Fig. a indicates the position of Hope.

injury to others he may overwork and injure himself. This is excessive, and therefore harmful. But far better in the sight of God would it be to err on this side than upon the other. The man who is devoid of Conscientiousness is base and selfish in his actions. The sufferings of his wife and children cannot move him. He is dishonest ; he may be a thief, a wife beater, and a murderer. . Money-lenders are lacking in this faculty, otherwise they could never be successful in business, nor would they ever select usury and palpable dishonesty as their legitimate profession. Conscientiousness is the very foundation of all honesty, and where it is wanting, the fabric of such a character may fall at any moment, for the foundation is wanting.

Restraint.—There is seldom great need to restrain this faculty, but sometimes it makes one in whom it is largely developed and morbidly active, censorious, and too exacting and fault-finding in respect to others, and liable to an uncalled-for sense of guilt and unworthiness in regard to himself. These perverted manifestations should be met by cultivating Kindness, Self-esteem, and Firmness, and by correcting intellectually the false estimates of sentiment and feeling.

XVIII.—HOPE (16).

“ The God of hope fill you with all joy and peace in believing, that ye may abound in hope.”—Romans xv., 13.

The faculty of Hope is manifested on the side of the top-head, on a perpendicular line drawn upward from the front part of the ear, and between Spirituality and Conscientiousness.

Primitive Power.—Belief in the possibility of attaining what is most agreeable to the mind ; the exercise of faith, distinct from that of judgment.

Abuse.—Ideal happiness and over-sanguine anticipation.

Moral Influence.—Reliance on the goodness of Providence, whether regarding a future state or the ordinary concerns of life ; a sentiment, without which life would become a burthen, and the world a desert.

Excessive Manifestation.—Cheerful countenance ; elastic step ; an air of tranquility and contentment ; head rather advancing and elevated ; the hands are sometimes raised with a sudden and involuntary motion. When in conjunction with *Veneration* it leads to religious enthusiasm ; with *Acquisitiveness* to speculation, and often to gambling, but if existent with *Causality* it indulges in reasonable expectations founded upon probability.

Cultivation. — Lively youthful society, and the companionship of those who are cheerful and buoyant, has a tendency to promote Hope and develope the faculty in those who are naturally too easily discouraged and apt to look on the dark side of things. Such ones should remember, too, that “every cloud has a silver lining,” and that though “sorrow may endure for a night, joy cometh in the morning.” *Nil desperandum*, never despair, should be your motto.

Hope gives, when large, a cheerful, happy, hoping, castle-building, “good-time coming” disposition ; a fearless, gladsome, merry heart ; a soul alive with high expectations and glorious aspirations. When small, it gives the very reverse of all this, a down-in-the mouth, desponding, deploring, hopeless, and gloomy cast of mind. People who foster this

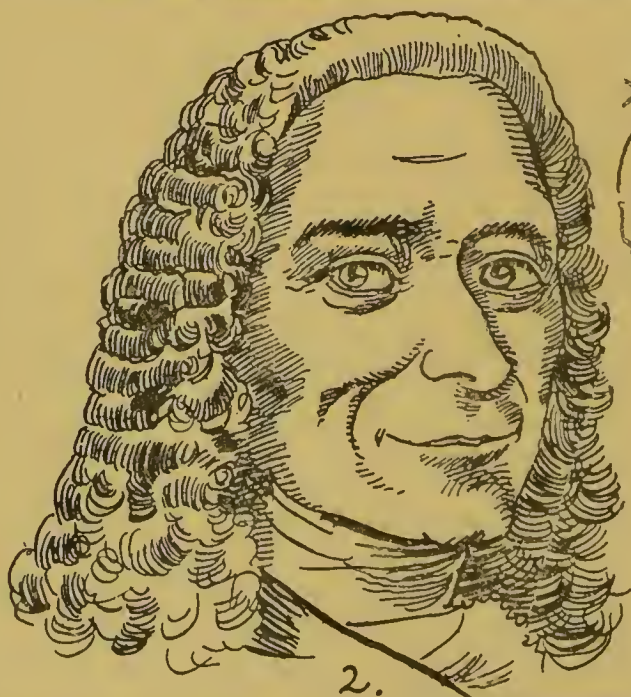
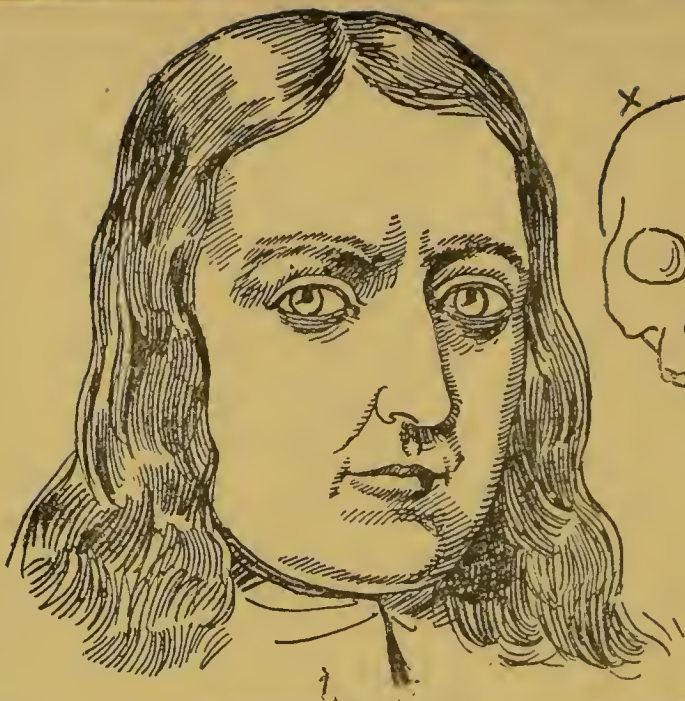


PLATE 29.—SPIRITUALITY.

LARGE—John Milton.

ALL—Voltaire.

Figs. a and b show the difference in conformation head of a spiritually-minded and of a carnally minded person.

melancholy feeling are much to be pitied, because their life is a source of continual misery to themselves and their neighbours. A happy, hopeful, and cheerful spirit only is fitted for the turmoil of this life. A hopeful spirit wins many a conquest, and is a thing to be looked for and cultivated. Let us learn to look at the bright as well as the dark side of things.

Restraint.—To hold in check excessive expectation ; cool judgment must be kept always on guard to correct the over-estimates of this sentiment. Business persons in whom Hope is too large or active should adopt and strictly adhere to the cash principle, both in buying and in selling, as there is always a great liability to buy too much, and sell without sufficient security for the payment.

XIX.—SPIRITUALITY (17).

“ We through the Spirit wait for the hope of righteousness by faith.”—Gal. v., 5.

“ To be carnally minded is death : but to be spiritually minded is life and peace.”—Rom. viii., 6.

The faculty of Spirituality is manifested in the brain immediately above Ideality, in the lateral parts of the anterior region of the top-head.

Primitive Power.—To give a perception of spiritual things, faith in the unseen, and an intuitive knowledge of what is true and good, with a prophetic insight and an internal Consciousness of immortality and a supersensuous existence.

Abuse.—Perverted spirituality leads to superstition, fear of ghosts, credulity, and excessive love of the wonderful. There are many disposed to believe in dreams, sorcery,

amulets, magic, astrology, in the mystic influence of spirits and angels, in the power of the devil, in second-sight and incomprehensible representations of all sorts. Some are disposed to have visions, and to see ghosts, demons, and phantoms. This sentiment gains credence to the true and also to the false prophet, promotes superstition, but is also essential to the belief in the doctrines of refined and true religion. It is more or less active, not only in different individuals, but also in whole nations; its functions are often disordered, constituting one form of insanity called demonomania.

Moral Influence.—To prevent us from attaching too much importance to this material existence. To help us to attain to a true faith in the kingdom to come. It impels us to be kind, good, and charitable to our neighbours, and feel the existence of the Creator.

Excessive Manifestation.—A dreamy vacant look; a fondness for solitude; absent-mindedness; and eyes wandering and widely distended.

Cultivation.—To cultivate this faculty, the attention should be frequently directed to that class of subjects upon which it is legitimately exercised—the Deity, a future existence, intuitive perceptions, premonitions, &c. Meditations on Divine things, the reading of religious works and attendance upon religious meetings will aid in its development if right use be made of such opportunities. The mind should be kept open to the intuitive perception of truth, and all supersensual impressions and premonitions be heeded. Suppress the carnal by entering into close communion with the spiritual.

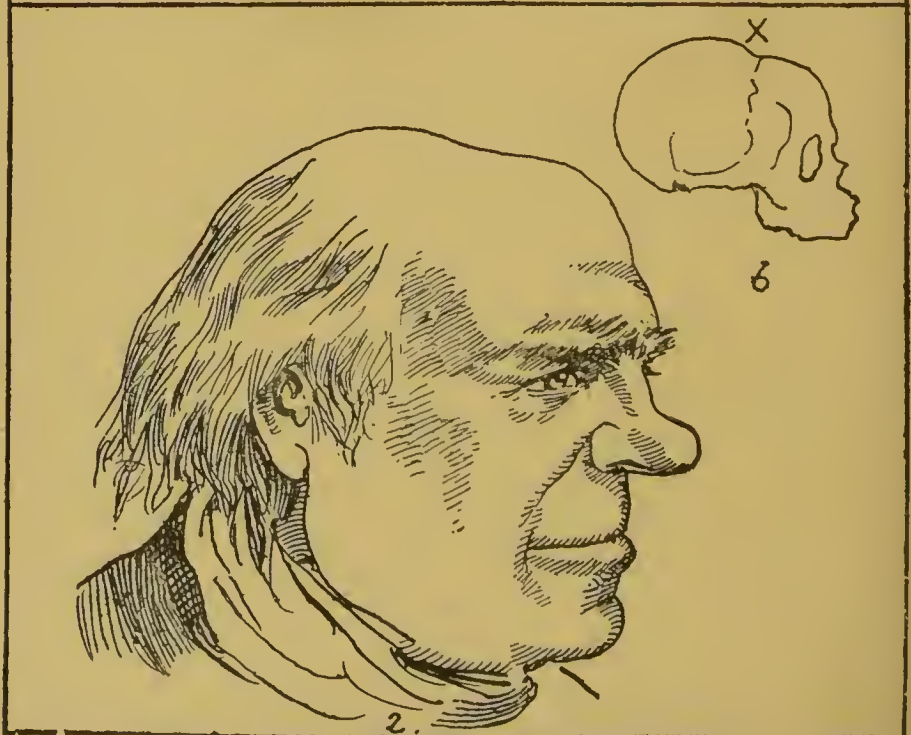
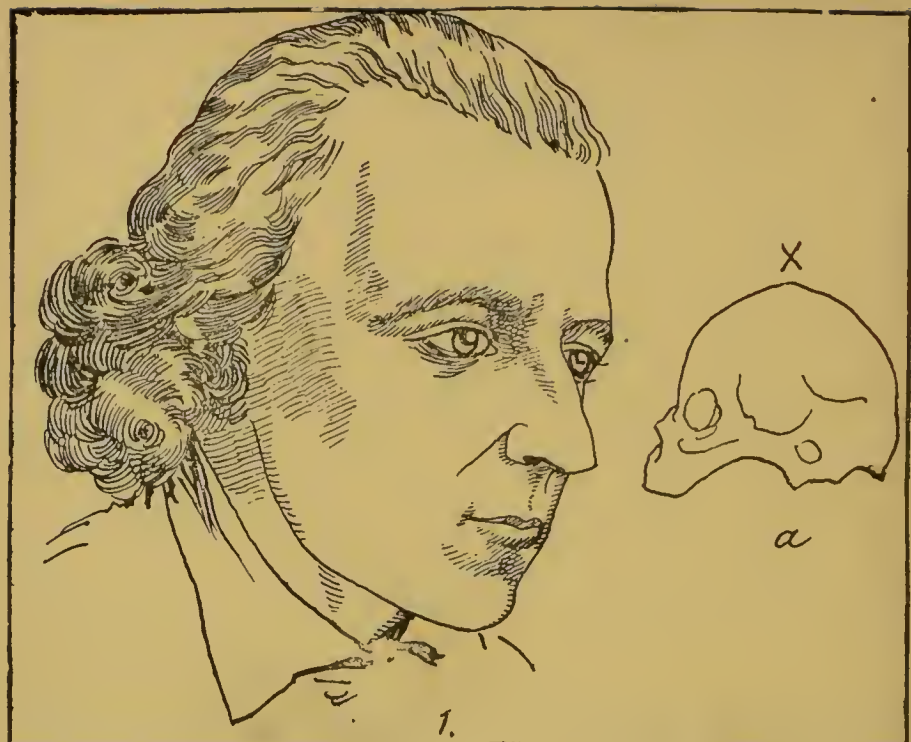


PLATE 30.—VENERATION.

LARGE—Schiller, (the German Poet.)

SMALL—A drover.

Figs. a and b represent, the former a large, and the latter, a small development of Veneration.

Spirituality gives man an idea of spirit, without which he could not think of a spiritual being, or have any conception of a spiritual life. And inasmuch as every faculty has in existence the proper object of its contemplation, and the existence of the faculty proves the existence of the object, therefore the existence of the faculty of Spirituality proves the existence of a spiritual life and of spiritual beings. So the existence of Veneration proves the existence of God, its proper object. Thus, from man's very mental nature we get the elements of religion. He who opposes religion opposes the plainest teachings of his own nature, and turns a deaf ear to the voice of his own soul.

Restraint.—When it becomes necessary to hold in check the too active manifestations of Spirituality, the restraining power of Cautiousness, Self-esteem, and Firmness must be called to the support of reason, and the mind withdrawn from the constant contemplation of the spiritual, and fixed upon the real tangible things of this life. Strict attention to practical matters, and a resolute performance of the common duties of life will help to give a healthy tone to the mind.

XX.--VENERATION (18).

“Humble yourselves in the sight of the Lord, and he shall lift you up.”—James iv., 10.

Veneration is manifested through the middle of the coronal region. A strong development of it is indicated by a great height in this part from the ear upwards, and the head presents a rounded dome-like appearance. A flat top to the head indicates a feeble development of this faculty.

Primitive Power.—An impulse to reverence and venerate, but it does not teach the mind *what* to venerate. Gall

found, where the faculty manifested itself largely that some were devoted to religion, some were antiquarians or historians, some worshipped gold, and others paid homage to rank and titles. "In married life," he says, "how often do we find a woman qualified and entitled to be the guide of her husband, yet sinking under a feeling of *deference* which makes him become the object of her unresisting obedience."

Abuse.—Awe ; idolatrous regard for what the mind most estimates.

Moral Influence.—The legitimate use of this faculty is worship of and reverence towards the Supreme Being, and respect for piety, virtue, and superior attainments.

Excessive Manifestation.—A grave or serious air ; looks directed to the higher or superior regions. An expansion of this organ is observable in all the representations of the saints by Raphael. Wherever this prominence is deficient, the painting is also void of expression.

Cultivation.—Attendance on religious worship, daily family devotions, and associations with persons religiously disposed, and especially those whose character is such as to command great respect, will do much to develope reverential feelings. Respect to all superiors should be cultivated, and the mind often led to the contemplation of the greatness and goodness of God.

The sentiment of veneration, of worship, of love to the Divine Being is the highest and most sublime of any that man is capable of cherishing. It has for its object the perfections of the godhead. It fixes its regards upon the immortal glories of the great Father. It is an affection, a love as positive, as real, as warm, as imperative in its

demands for activity as any implanted in our natures. Who will dare to question the existence of a great God, when he must feel within himself the promptings of Veneration? The veriest heathen in the wilderness is impelled to worship, and this feeling may prompt him in his ignorance and darkness of heart to worship an inanimate object. But nevertheless, the feeling owes its existence to the dictates of the faculty of veneration, and should teach us to find and adore the true and only God, which alone will bring peace to our hearts. Men will have a religion as surely as they will love, reason, eat, or sing. It should then be the duty of all to minister rightly and according to the noble teachings of our Exemplar to the voice of this most important faculty. A man who is lacking in spirituality has debased himself by excessive carnal existence, and blunted the noblest instincts of his soul. A life of mere bodily existence, a life of mere worldly happiness is a life of corruption, and not only fails in its primary object, but brings misery and grief untold upon those who follow only the dictates of their bodily passions. Whoever would adorn and elevate his mind, whoever would perfect and beautify his character, let him cultivate much, and with great care, the religious faculties of his mind.

A man who has large Veneration, and directs its promptings rightly, is impelled to worship God and all things kindred with Him. He loves holiness, loves purity, and godliness in thought and life; loves devotedness to truth and right; loves sincerity, sanctity of spirit; loves goodness, humility, and meekness. In fine, he loves all things which are kindred with God, and upon which God smiles. A man who has no Veneration will be found to be

of a low organic quality ; to be debased in mind and corrupted in body. He may be a glutton or a drunkard, for vices such as these act strongly upon the moral sentiments, and blunt their healthy action.

Restraint.—In those rare cases where there is danger of this sentiment running into the forms of fanaticism and religious mania, measures should be taken to withdraw the mind from the constant contemplation of subjects on which the mind is warped, and to counteract the perverted tendency by enlisting interest in worldly matters, and by the exercise of the reasoning faculties in relation to it. It should be remembered in such cases that worship is not the only business of life, but that while on the earth we have duties connected with the earth to perform, and which we are not at liberty to neglect. A well *balanced* mind is the best.

XXI.—KINDNESS (19).

“*Be ye kind one to another, tender hearted, forgiving one another.*”—*Eph. iv.*, 32.

Kindness manifests itself in the middle of the fore-part of the top-head. On the skull its place is just forward of the fontanel, or what is commonly called the opening of the head. The fontanel is at the meeting of the coronal and sagittal sutures. In the young child it is cartilaginous, but from the time of birth it begins to contract, and is generally completely ossified and closed between the second and third years. When Kindness is large in development it gives great elevation to the fore-part of the top-head.

Primitive Power.—Mildness of disposition and good intentions.



PLATE 31.—KINDNESS.

LARGE—Samuel Plimsoll.

SMALL—Joe Brady.

Fig. a shows the distinct elevation in the skull when this faculty is powerfully manifested.

Abuse.—If *Cautiousness* and *Acquisitiveness* are small, Kindness may lead to imprudent liberality or ill-bestowed charity.

Moral Influence.—The amelioration of want and misery by the active influence of Kindness and Compassion

Excessive Manifestation.—Cheerful and conciliatory disposition ; voice soothing and harmonious. This faculty is very weak in misers, while its proximity to music and painting seems to favour the remark, that we so often find prodigals among men who excel in the fine arts.

Cultivation.—One in whom this sentiment is not sufficiently strong should read and reflect upon the life of Christ, and of such men as Oberlin and Howard, and try to appreciate their self-sacrificing goodness. They should also strive to become less selfish, and accustom themselves to deeds of active benevolence, giving according to their means as opportunity shall offer. The world is not so full of selfishness as such persons are apt to think, and they will find that those who are least selfish are most happy.

Kindness we have always been taught to regard as one of the most admirable attributes of the divine Being. Kindness is really a part of the divine character. Kindness is, so to speak, also an attribute of man. It constitutes a part of his nature. Kindness is the good Samaritan in the soul, the imitator of Christ, which goes about doing good. It is that faculty which inspires all the kindly feelings of the human soul, all humane emotions, all sympathetic tenderness for the suffering, the sick, the needy, the lost, the sorrowing, and the desponding. There are some persons so constantly tender and kind, so completely self-sacrificing, so wholly devoted to the

happiness of others, so ready to yield to the wishes of others, so forgetting and forgiving that we involuntarily call them "human angels." They walk before us as guardian spirits. Their hands are soft to the sick, their words are gentle to the erring, their smiles are always upon the desponding, and their sympathies with the suffering. We love them and cannot help it. These are those who are largely endowed with the faculty of Kindness. We find records of noble ladies, and ladies of affluence, who have devoted their whole life to hardship and toil, only to tend the helpless and afflicted. Such are, indeed, as angels upon earth, and their reward is not of this earth, but of the kingdom hereafter.

Restraint.—There is no necessity in general to restrain this sentiment, but it needs the guidance of sound judgment, and should be subservient to Conscientiousness. "Be just before you are generous;" but we may be both.

XXII.—CONSTRUCTION (20).

"Skilful to work in gold and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him."—

2 Chron. ii., 14.

The faculty of Construction manifests itself just forward of Acquisitiveness, which has been already described. On the skull, its place is at the inferior and outer parts of the frontal bone, immediately above the spheno-temporal sutures, and behind and above the outer angle of the orbit. Its development gives breadth to the head above the zygomatic arch. "If the base of the brain be narrow this

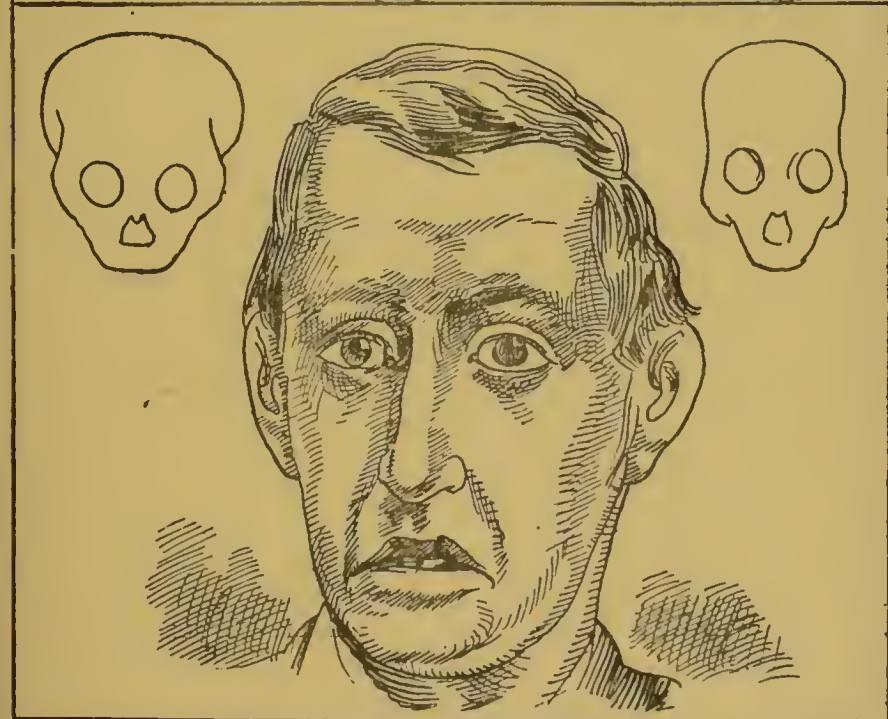
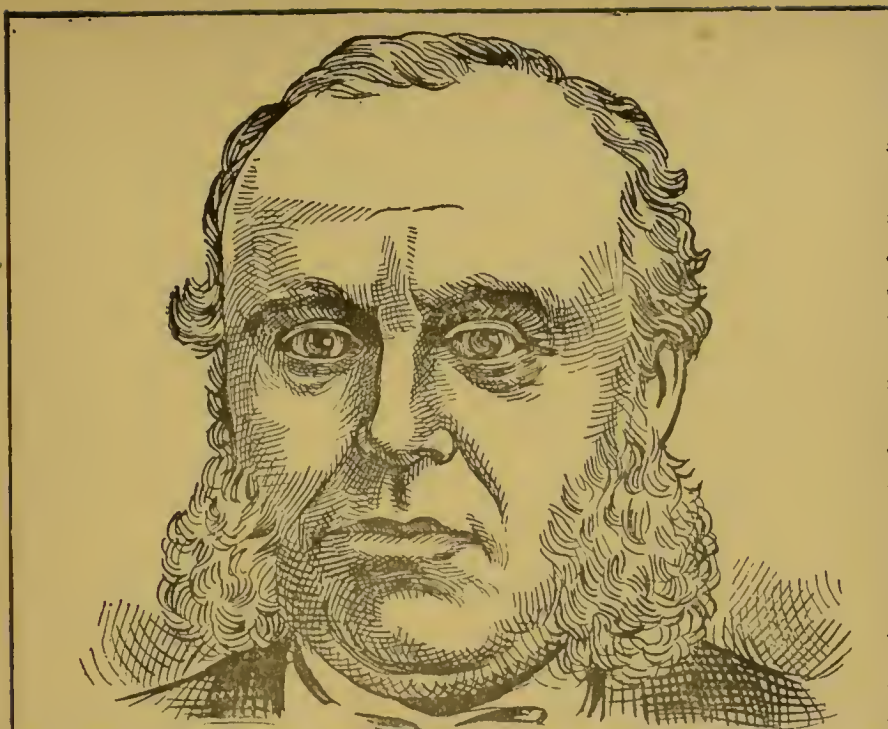


PLATE 32.—CONSTRUCTION.

LARGE—W. H. Smith.

SMALL—A fuddler.

faculty," Mr. Combe says, "holds a situation a little higher than usual, and there will then frequently be found a slight depression at the external angle of the eye, between the zygomatic process and the organ in question." Its powerful development gives great width to the head in the region described.

Primitive Power.—The desire to construct or fabricate ; adaptation of ideas or materials to some end or purpose. With the love of literature it chiefly aids in dramatic compositions ; and it is an absolute essential to the mechanical arts.

Abuse.—Imprudent expenditure of time or money on useless inventions, buildings, alterations, and improvements.

Moral Influence.—Those beautiful memorials of past ages, as temples, aqueducts, and bridges owe their elevation to the faculty of Construction, assisted by the other powers requisite for their completion.

Excessive Manifestation.—Hurriedness of manner ; apt and facile management of the hands ; looks expressive of ingenuity, readiness, and promptitude.

Cultivation.—The constant use of tools, however awkwardly at first, the study of the mechanical arts, writing, drawing, &c., will exercise this faculty, and promote its development. The execution of all work according to plan and previous arrangement, will also strengthen the faculty.

When the faculty of Construction is combined with large perceptive and a keen and active temperament, it constitutes a genius in mechanism. This combination when accompanied by high organic quality usually forms an artist, or a workman at some refined

species of mechanism. Go into a school of young men and pick out the artists and genuine mechanics. You can tell them as well as you can tell a white man among a crowd of black ones. They have prominent perceptive, wide heads in front and above the ears, and have active temperaments. With these the principles of mechanism are a perfect joy. A machine shop, a factory or workshop where mechanics are plying their busy trade, is to them a place of the richest interest and entertainment. They can see and will easily understand, where those who are lacking in the power will fail to comprehend or imitate what they have seen done before them hundreds of times.

Another direction in which this faculty is exercised is seen in the readiness with which some people adapt themselves to circumstances and comprehend the situations in which they may be placed. It is indispensable to men of business and those who have the oversight of a number of dependents or the management of a business. All great organizers in society, and leaders of great movements, manufacturers, engineers, contractors, builders, and merchants possess this faculty in a large degree, otherwise they would fail to take account of the multitude of ever varying circumstances which need to be taken into account and adapted each to its required end.

Restraint.—To restrain this faculty is not often necessary. If its action should lead to the pursuit of mechanical chimeras, or become a mania, it must be kept within due bounds by the exercise of judgment, or, if necessary, mechanical pursuits should be abandoned and some calling adopted which will bring other faculties more prominently into action.



PLATE 33.—IDEALITY.

LARGE—Lord Byron.

SMALL—J. Fitzharris.

Fig. a shows a fulness at the side of the upper part of the head indicating large Ideality.

XXIII.—IDEALITY (21).

“ O Tyrus, thou hast said, I am of perfect beauty. Thy borders are in the midst of the sea, thy builders have perfected thy beauty.”—Ezek. xxvii., 3-4.

“ Consider the lilies of the field, how they grow ; they toil not, neither do they spin : yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.”

Matt. vi., 28, 29.

The faculty of Ideality manifests itself in the brain nearly along the temporal ridge of the frontal bone between Mirthfulness and Sublimity, and directly above Construction. It is here that the last fibres of the temporal muscle are inserted.

Primitive Power.—The inspiration of poetry ; appreciation of the beautiful ; refinement of thought and expression.

Abuse.—Overwrought sensibility ; eccentricity ; uncontrollable raptures, or wild flights of fancy ; exaggerated notions of refinement ; neglect of the duties and realities of life.

Moral Influence.—A sense of exquisiteness and enthusiasm, requisite for the conceptions of the poet, painter, and musician. When energetic it expands the whole mind, and directs it to objects of an elevated and refined nature.

Excessive Manifestation.—Intelligent features ; eyes glancing, and subject to a rolling motion ; light or unsteady head ; careless or singular habits ; occasional abstraction and forgetfulness.

Ideality produces a desire to embellish every object in nature with imaginative qualities or transcendent beauty.

It is the *Estro* of the Italians. Byron possessed it in an eminent degree, as do all Poets who deserve the name.

Cultivation.—One who desires to cultivate this faculty should, in the first place, carefully avoid all low and vulgar habits, associates, and surroundings, and make it a point to keep good company ; be scrupulously neat and as tasteful as he knows how to be in his dress ; surround himself, if possible, with the works of art, and practise the best style of conversation and manners. He should, as an additional means, study poetry, art, and general literature, and try to appreciate beauty in all its forms.

There is a beauty in this faculty, in its delicate and exquisite sense of perfection which far transcends all material beauty, and which the faculty itself greatly admires and loves in others. This faculty and temperament is the spring-source of all true poetry. It loves, writes, feels, and thinks in poetry. It is always poetical. Every writer who has this mental power in great strength will show it in his writings. He will be flowery, florid, extravagant, generally verbose, and full of hyperbole and figures. Everything must be finished to his taste, every sentence completely rounded, every word just the one, every epithet the strongest, and that in a superlative degree. This power, properly cultivated, gives the highest charm of perfection to one's style. It loves *style* oftentimes more than *sense*, and if not well disciplined will frequently sacrifice the latter to the former. It generally gives quickness, sprightliness, gorgeousness to one's style which makes it universally pleasing. Young writers should guard against its abuse.

Restraint.—Perfection is not one of the qualities of earthly things, and the fastidious and too imaginative must

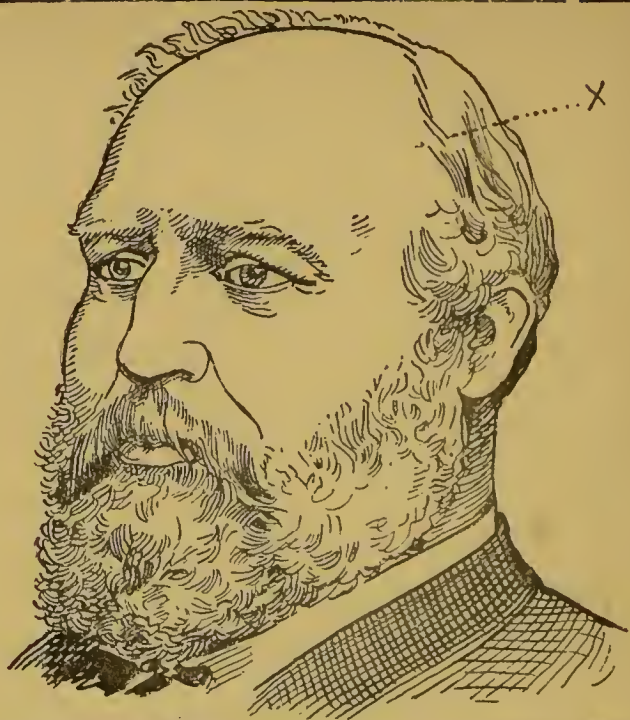


PLATE 34.—SUBLIMITY.

LARGE—J. A. Garfield.

SMALL—Guiteau, (his assassin.)

try to realise that air castles and ideal men and women are rather out of place in a rough practical world like this.

XXIV.—SUBLIMITY (B).

“ His pavilion round about him were dark waters, and thick clouds of the skies ; the Lord also thundered in the heavens, and the Highest gave his voice.”—Ps. xviii, 11-13.

The sentiment of Sublimity is manifested on the side-head, directly above Acquisitiveness and behind Ideality.

Primitive Power.—The function of Sublimity is to give perception of the grand and sublime in nature, art, and literature, and to enable us to appreciate mountain scenery, the vastness of the ocean, the grandeur of a thunderstorm, the roar of artillery, the clash of arms, &c., or descriptions and pictures of such scenes. It is also an element in religious faith, and assists our conceptions of God and immortality. It co-operates with Ideality in the artist and the poet, and with Veneration and Spirituality in the religious worshipper and theologian.

Abuse.—An abuse of this function is somewhat similar in its practical effects to an abuse of Ideality. It draws a person away from the realities of this life. He fancies he sees things where there is nothing. He becomes a day dreamer, and grows extravagant in all his ideas.

Moral Influence.—It makes the world we live in appear to us grand and wonderful. It quickens our interest in life and helps us in suffering and sorrow. It makes us pray and seek Divine consolation, and shows us that this universe is a much broader field than our material faculties can comprehend.

Cultivation.—The contemplation of mountain scenery, the storm-tossed ocean, the roaring cataract, the fiery volcano, the reverberating thunder, and whatever else is grand, stupendous, or sublime, will call out this faculty and aid in its development, as will thoughts of the infinite and eternal and of God the author of all.

The charm of Sublimity is similar to that inspired by Ideality, save that it is awakened by different objects. It gives comprehensiveness, vastness to the mental conceptions, plans, and operations, and inspires a strong desire for the accomplishment of something in accordance with its own vast spirit. When united with strong intellect it gives width, comprehensiveness, and grandeur to the intellectual conceptions, and adds a peculiar pleasure in contemplating and judging the sublime works of the universe and its God.

Restraint.—To restrain Sublimity is not often necessary, unless perverted manifestations result in extravagance and bombast, which must be held in check by reason, Order, and the reflective faculties.

XXV.—IMITATION (22).

“Follow not that which is evil but that which is good.”—

III. John, 11.

The faculty of Imitation is manifested on the side of the top-head, between Ideality and Kindness. When it is large and Kindness is only moderate, the anterior part of the top-head is nearly level. With Imitation and Kindness both large we get a handsomely curved outline, and when Kindness is large and Imitation small the form is deficient at the sides of the head.



PLATE 35.—IMITATION.

LARGE—Henry Irving.

SMALL.—A Publican.

Fig. a is the front view of a head in which this faculty is large.



Primitive Power.—An inclination to copy or imitate those peculiarities which constitute the obvious characteristics of persons or things ; it is also the faculty for theatrical talent, and its general manifestation is directed by the combination of other powers, or the predominance of one or more of them.

Abuse.—Mimicry, buffoonery, and attempts to excel in arts which lie beyond the reach of our abilities ; absurd adoption of dress or manners of some favourite object of admiration.

Moral Influence.—Improvement by studying what is excellent in nature and art ; assimilation of our habits and manners to the changes of society and to those of the country in which we live.

Excessive Manifestation.—Expressiveness of manner in reciting what has been observed or learned ; tendency to take the tone of others and to fall into their present mood or temper. This sentiment is displayed by the facility with which children imitate what they see and hear. Clara Fisher was but eight years old when she played Richard the Third, embodying in her representation much of the intense intellectual energy bestowed by Shakespeare upon that character. She was highly endowed with all those faculties which give effect to imitation.

Cultivation.—Writing from copy, drawing, making patterns in models, attending dramatic exhibitions, taking part in private theatricals, and trying (on suitable occasions, of course) to mimic our friends and others we meet will give exercise and development to this power of the mind.

Imitation may not inaptly be called the parrot of the human soul. It seems to be entirely destitute of originality.

It is the spring of no new thoughts. It wishes to walk in no untrodden paths. It always wants a guide, a pattern. Give it a pattern and it can do anything, but without a pattern it is powerless. This mental faculty assists the mechanic very much, for it enables him to imitate every thing that he has seen in mechanics, and this, added to inventive power, gives a two-fold advantage to the mechanic. If rightly directed it is a blessing; as used only to imitate and propagate works which are good and calculated to do good.

Restraint.—A too strong tendency to mimic, copy, or plagiarize must be held in check by the exercise of Firmness and the avoidance so far as possible of servile imitation of all sorts.

XXVI.—MIRTHFULNESS (23).

"A merry heart doeth good like medicine."—*Prov. xvii, 22.*

"Awake the pert and nimble spirit of mirth."—*Shakespeare.*

The faculty of Mirthfulness is manifested on the side of the upper part of the forehead, between Causality and Ideality.

Primitive Power.—It is more extensive than the term wit or mirth generally implies. The faculty of separating compound ideas into others less abstruse, and of imagining, perceiving, and pointing out differences, perception of the ludicrous and incongruous.

Abuse.—An irresistible impulse to indulge in mirth at the expense of others; levity of spirit and a propensity to view everything into a ludicrous light. Unaccompanied by sound judgment it becomes clownishness, and leads to silly attempts at pun making, and instead of making the person pose as a wit simply holds him up to ridicule.



PLATE 36.—MIRTHFULNESS.

LARGE—Portrait of a happy and mirthful youth.
SMALL—A low-spirited and discontented grumbler.

Moral Influence.—With Justice, Caution, and a Benevolent spirit wit gives a charm to conversation, and renders its possessor brilliant in society.

Excessive Manifestation.—The expression is well-known by a sort of half smile, an arch knowing look. It also gives an upward tendency to the corners of the mouth. To the poet it gives a talent for epigram, and the author is dull and unentertaining in whom it is deficient. Shakespeare, Swift, Sterne, Voltaire, Sheridan, Pope, and Cervantes were remarkably endowed with it.

Cultivation.—The facetious aspect of things and subjects should be contemplated, and the idea that dignity and self-respect require perpetual seriousness must be resolutely combated. The company of mirthful people should be sought, for nothing is more contagious than genuine jollity. There is a time to laugh, as well as a time to weep, and laughter is promotive of health and longevity. The injunction to “laugh and grow fat” is not without a physiological reason, nor is the Shakesperian adage that “a light heart lives long” a mere poetical flourish.

This faculty is one which should be used with discretion. A person who has it very large will be very quick at detecting the ludicrous in his neighbours, and will laugh and jibe accordingly. Mirth, if rightly directed, should only joke for the merriment of others, and not when that merriment would be calculated to inflict pain upon any one individual. People who have too much witticism are invariably disagreeable people, because they are sure to injure some one. Mirthfulness has been given us to take away somewhat of the stern and serious aspect of this life, and to be thoroughly enjoyed and appreciated should be only used

in small quantities and upon appropriate occasions. It gives a piquancy to life, and is one of the chief preservatives against "the blues."

In conjunction with an active and energetic temperament, the faculty of wit is liable to abuse in giving rise to sarcastic and biting satire, which wounds the feelings of those against whom it is directed. When directed against despicable objects, sarcasm is a powerful agent in holding them up to contempt, and making them loathsome. It is a keen and powerful weapon in the hand of a debater, and when used with skill and dexterity is useful for good purposes.

Restraint.—It is the abuse of this faculty that we should strive to avoid, by cultivating sobriety and reverence. Benevolence should also be called in to aid us, showing that we often give pain by our disposition to "make fun" at the expense of others.

XXVII.—OBSERVATION (24).

"Come, behold the works of the Lord."—*Psalm xlvii*, 8.

This faculty manifests itself in the centre of the lower part to the forehead, immediately above the root of the nose. When large it produces breadth, projection, and descent between the eyebrows at that part. When small the eyebrows approach closely to each other and lie in a nearly horizontal line.

Primitive Power.—Observation of events and facts individually; the faculty of attending to and recollecting instances, examples, and occurrences, and of noticing objects quickly and vividly.

Abuse.—Superficial knowledge of *facts*, without regard to their specific causes.

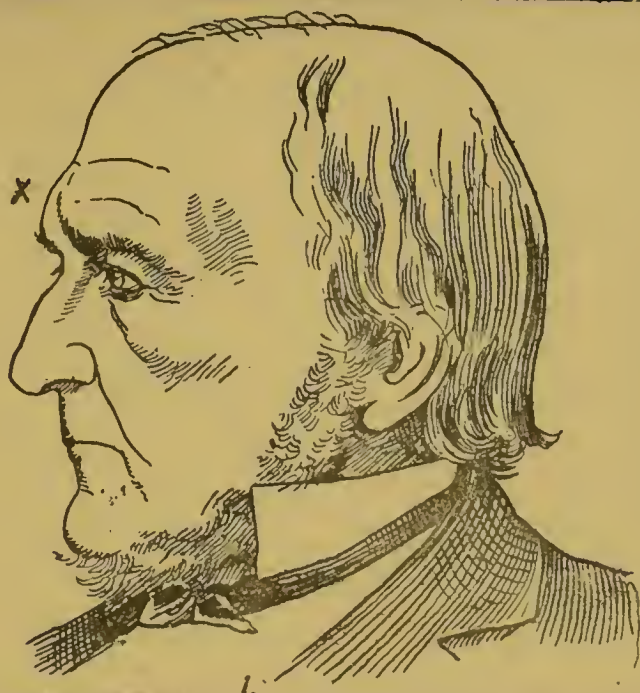


PLATE 37.—OBSERVATION.

LARGE—W. E. Gladstone.

SMALL—An impractical dreamer.

Moral Influence.—Individuality is useful ; it collects information necessary for the exercise of other powers. It is a characteristic of the French nation, and is indispensable to an acute lawyer, and indeed to all who wish to be successful in any department of life.

Excessive Manifestation.—An air of interest in passing occurrences ; the very reverse of abstraction ; the mind apparently occupied by various objects, according to the direction of the predominating faculties. The automatic motion of a man who perceives he has made an error indicates the presence of this power—he strikes his forehead with his hand.

Cultivation.—Natural history, especially botany, anatomy, mineralogy, and chemistry, are departments of knowledge particularly fitted to develope this faculty. It is also exercised in the study of Phrenology and Physiognomy.

This is the seeing and perceiving faculty. It takes cognisance of things as things, of facts as facts. We will find that no successful man, no shrewd man of the world has been lacking in this important development. A man who cannot *see* is to a certain extent helpless, and easily imposed upon. A man who can see has made the proper use of his eyes, and is armed and able to cope with the individualities which surround him. Parents should recognize the great importance of this faculty, and endeavour to cultivate it in their children from childhood upwards. Children now-a-days are taught too much by theory, and have too little of the reality put before them. They should be taught more from pictures or the real object itself if possible. Lessons from objects are easily understood by children, who are naturally inquiring, and

would closely scrutinise objects placed within their reach, and learn more from a single look than from learning pages of descriptive matter off by heart.*

Restraint.—To restrain is seldom, if ever, necessary. Reflection may, however, be set as a guard upon Observation when it tends to make the individual obtrusive. Think upon what you see; be less superficial and more profound.

XXVIII.—FORM (25).

“*Show them the form of the house, the fashion thereof, and all the forms thereof.*”—*Ezekiel xliii*, 11.

This faculty is manifested externally in the internal angle of the orbit, and if large, pushes the eyeball toward the external angle, a little outward and downward. The sign is more a physiognomical than a phrenological one.

Primitive Power.—The memory of persons and a faculty to note configuration, shape, and symmetry. It is observable in the French nation and the Chinese, and is most essential to persons engaged in the imitative arts, as it enables them to judge of the figure of objects, and to embody abstract conceptions, as in painting, sculpture, modelling, &c. Those who possess it are fond of portraits and specimens of exquisite workmanship.

Abuse.—Recollection of persons superficially, without knowledge or study of character; *extreme* fastidiousness in the shape or form of things, or in trivial and insignificant articles.

Excessive Manifestation.—Earnest observance and zealous pursuit of objects of the faculty; if combined with a taste for painting *caricature* constitutes one of its elements.

* See “MEMORY,” by Gustavus Cohen.

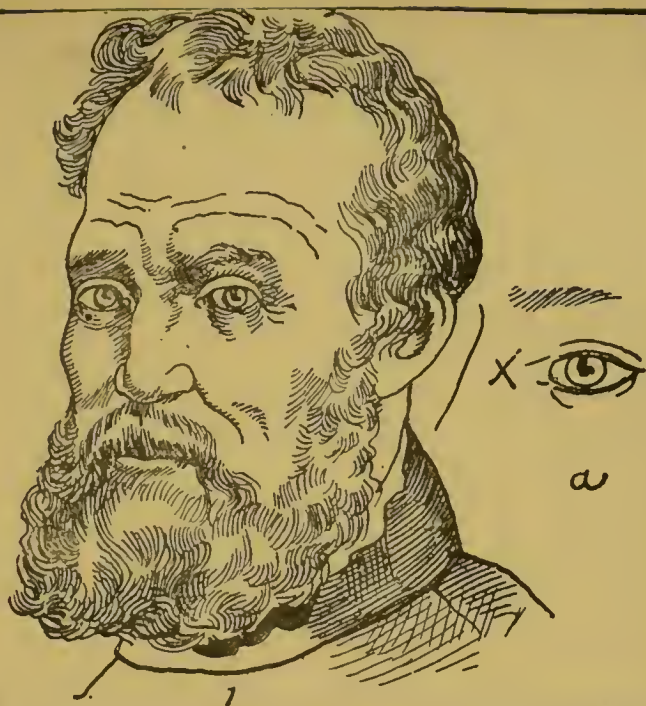
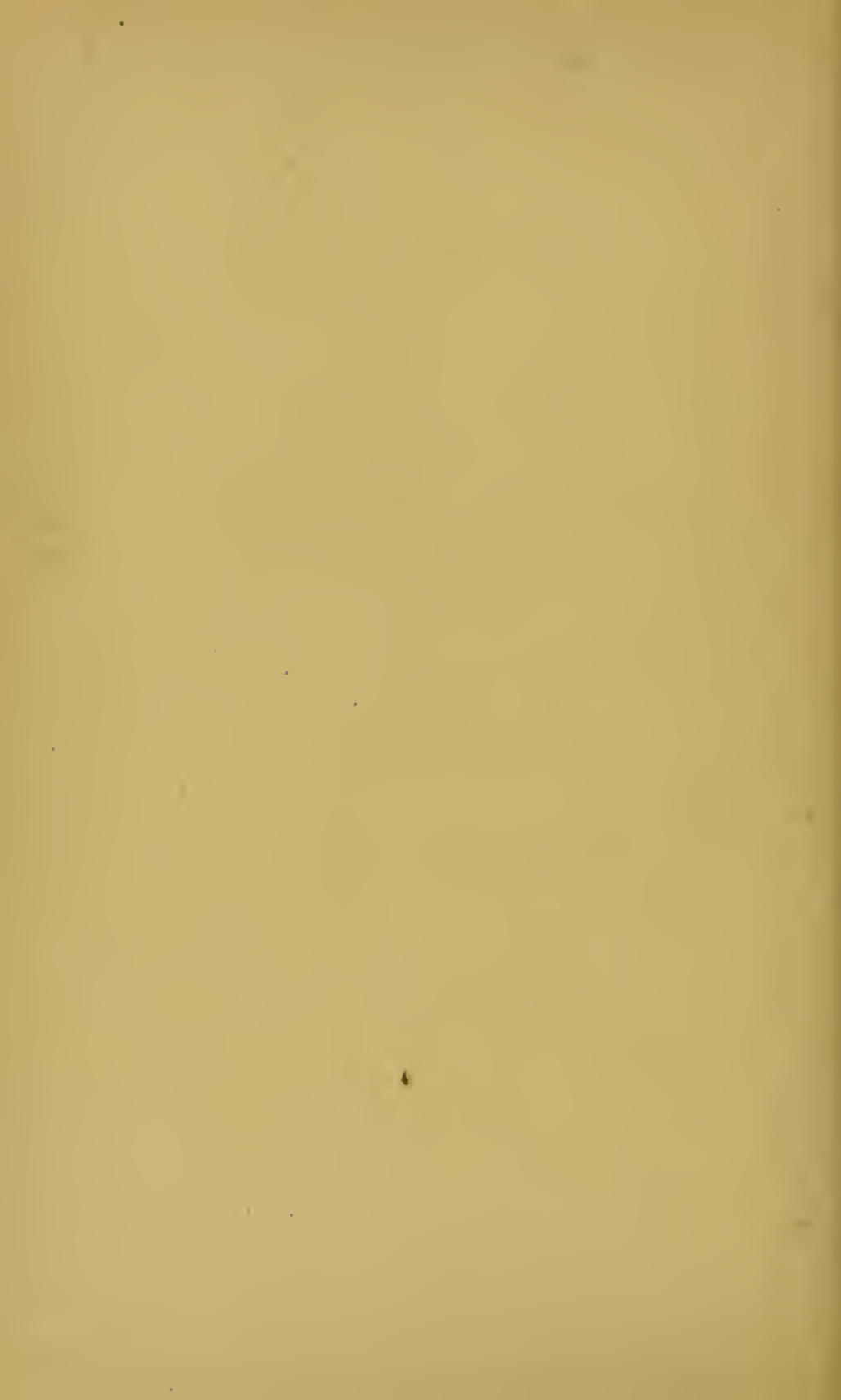


PLATE 38—FORM AND SIZE.

LARGE—Michael Angelo (Painter and Sculptor.)

SMALL—A careless man who cannot appreciate accuracy of form.

Fig. a shows the position at the inner corner of the eye where these faculties manifest themselves.



Cultivation.—The best way to cultivate the faculty of Form is to study such sciences as Phrenology, Physiognomy, botany, &c., and accustom one's self to constant observation of the configuration of everything presented to the eye. Practice drawing and everything that requires accuracy of delineation. This, and all the other perceptive faculties, should be specially cultured in children.

Restraint.—To restrain is not necessary.

XXIX.—SIZE (26).

“To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.”—Zechariah ii., 2.

A large development of Size is indicated by a distinct prominence at the internal extremity of the arch of the eyebrows on each side of Individuality.

Primitive Power.—To judge of size and perspective. When *full*, a talent to describe space with great accuracy; to a commander or the leader of an army it is invaluable, and in almost all the arts and sciences essentially requisite for the estimation of bulk and relative proportions.

Abuse.—To the poet, painter, or traveller it gives a desire to view and describe the vast or stupendous works of nature and art, to the neglect of the smaller but not less beautiful objects.

Excessive Manifestation.—When this faculty is impaired or diseased it gives birth to certain hallucinations, particularly experienced in dim or uncertain light, and in conjunction with perverted spirituality it leads to visions and apparitions.

Cultivation.—The faculty may be exercised in constant attempts to estimate the length, breadth, and other

dimensions of objects, verifying observation by measurement. The same studies recommended for the cultivation of Form will be useful in this case also, as they involve size and proportion as well as configuration.

Restraint.—To restrain is not necessary.

XXX.—WEIGHT (27).

“ *Who weighed the mountains in scales, and the hills in a balance?*”—*Isaiah xl.*, 12.

Weight is manifested on the superciliary ridge, about one third of its extent from the root of the nose. When large it sometimes depresses the eyebrow at that point.

Primitive Power.—To estimate gravity or pressure, and to perceive the effects of atmospherical force or muscular action ; the power of judging the momentum or weight of bodies ; importantly requisite in mechanism and to various movements of the body, as dancing, balancing, &c.

Abuse.—Injurious efforts to display the attainments of this power as over straining, heaving of weights, the hazardous feats of horsemanship and rope-dancing ; it is an auxiliary to the billiard player, and to those who excel in gymnastics.

Moral Influence.—It assists the astronomer in the study of atmospherical phenomena. Sir Isaac Newton possessed this power to a remarkable degree.

Excessive Manifestation.—A firm quick step ; dexterity in works of art, and an inclination for scientific pursuits.

Cultivation.—Skating, practicing gymnastic feats, balancing a pole, riding on a horse, walking, climbing, sailing, gunnery, &c.

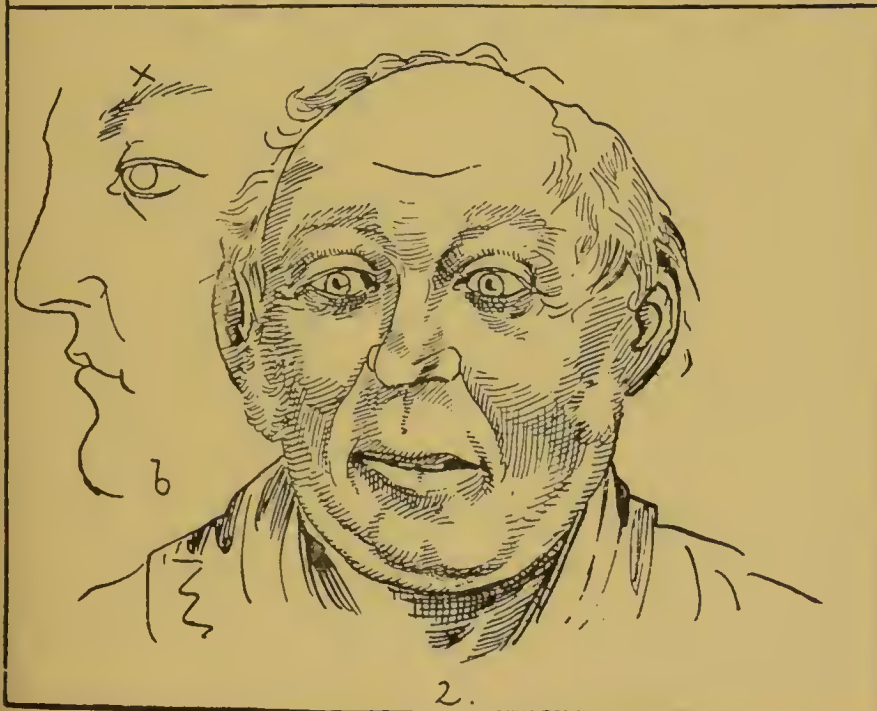
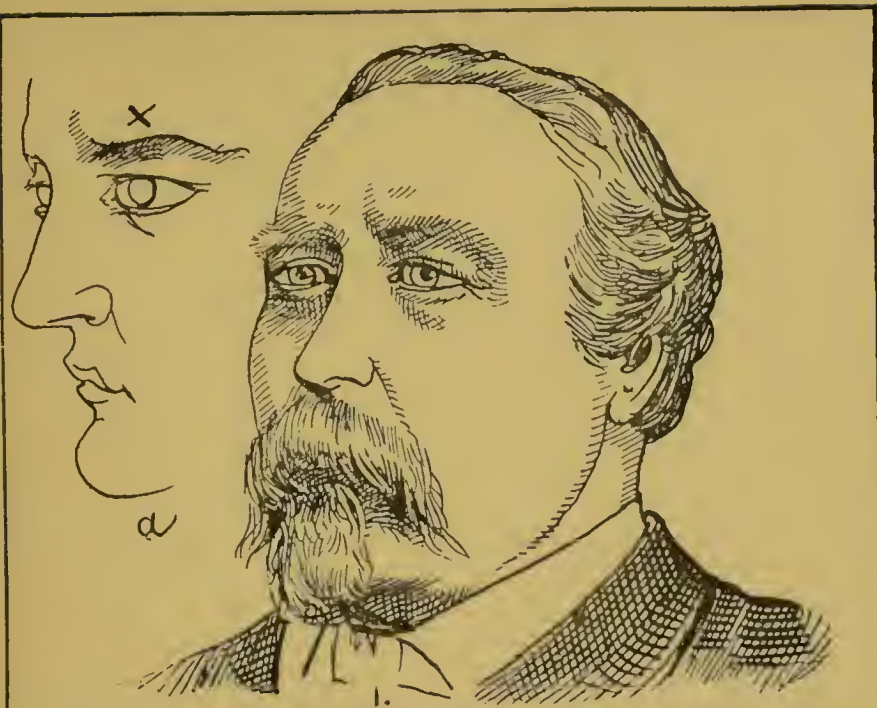


PLATE 39.—WEIGHT.

LARGE—Blondin (the high rope performer.)

SMALL--A clumsy fellow.

Fig. a represents Weight large in development, giving to the eyebrows a straight and lengthened appearance; *Fig. b* shows no distinct sign in this part.

Restraint.—If one be prone to attempt dangerous feats of climbing, walking on narrow places, &c., he should cultivate Cautiousness.

XXXI.—COLOUR (28).

“ Though thou clothest thyself with crimson, though thou rentest thy face with painting, in vain shalt thou make thyself fair.”—Jeremiah iv., 30.

The place where this faculty manifests itself is in the middle of the eyebrow, at the most elevated part of the superciliary ridge.

Primitive Power.—Perception of colours and the difference of shades, tints, and hues.

Abuse.—Excessive predilection for many and gaudy colours, dyeing, enamelling, &c.; in painting, a faulty exuberance of colours, or violent contrasts, and with *covetousness* an eager desire for the possession of pictures, gems, and rare flowers.

Moral Influence.—Admiration of nature and her fairest productions; delicate and discriminating taste in the disposition of colours necessary to the artist. When judiciously exercised this faculty displays itself in almost every trivial arrangement of dress and decoration, which it has the power of embellishing with the charms of good taste and elegance.

Excessive Manifestation.—Observing or contemplative disposition, where the talents for painting exist.

Cultivation.—Observing and classifying or arranging colours, painting, cultivating flowers, &c., will aid in the development of this faculty.

Restraint.—To restrain is not necessary.

XXXII.—ORDER (29).

“*Let all things be done decently and in order.*”—

I. Corinthians, xiv., 40.

Order manifests itself over the outer corner of the eye, between Colour and Calculation.

Primitive Power.—To regard the disposition and arrangement of things ; regularity ; system.

Abuse.—Extreme precision ; fastidiousness ; irritability or uneasiness at slight deviations from rule.

Moral Influence.—When aided by the higher powers of intellect it leads to the cultivation of philosophy and astronomy.

Excessive Manifestation.—An involuntary impulse to arrange scattered articles or materials ; a love of order, almost amounting to a passion. Where the domestic feelings predominate this faculty contributes to habits of neatness, but in a mind differently constituted, and engaged in literary or scientific pursuits, it is exemplified by method or classification in the science to which it is addicted.

Cultivation.—Any business that requires system and orderly arrangement as well as studies involving regular arrangement of object and ideas will help to develope Order.

The earlier the principles of Order are instilled into the mind of a child the more thorough and systematical will be the character of that child in later years. Disorder is only a high road to confusion and idleness. Disorder is the broad path to ruin and degradation. Children should be taught order by precept and example, and they would soon learn to regard it as a second nature within themselves. How often, however, do we not find mothers who encourage their boys in slovenliness, by “finding” them their boots,

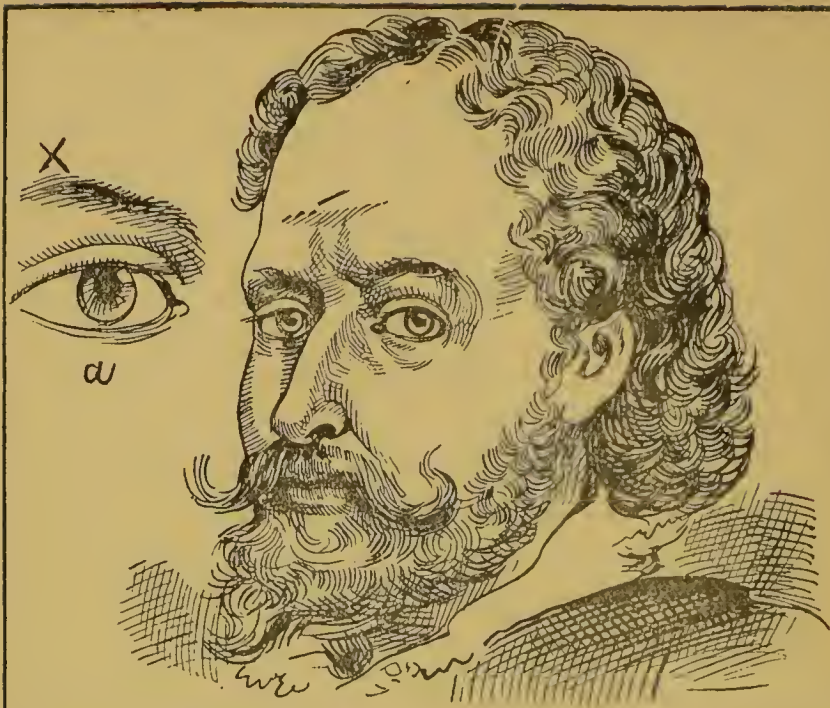


PLATE 40.—COLOUR.

LARGE—Peter Paul Rubens. SMALL—A nature unappreciative of beauty in form or colour.

Fig. a shows an elevation of the eyebrows at the point marked; *Fig b* represents a depression at the same point, indicative of the relative development of the faculty.

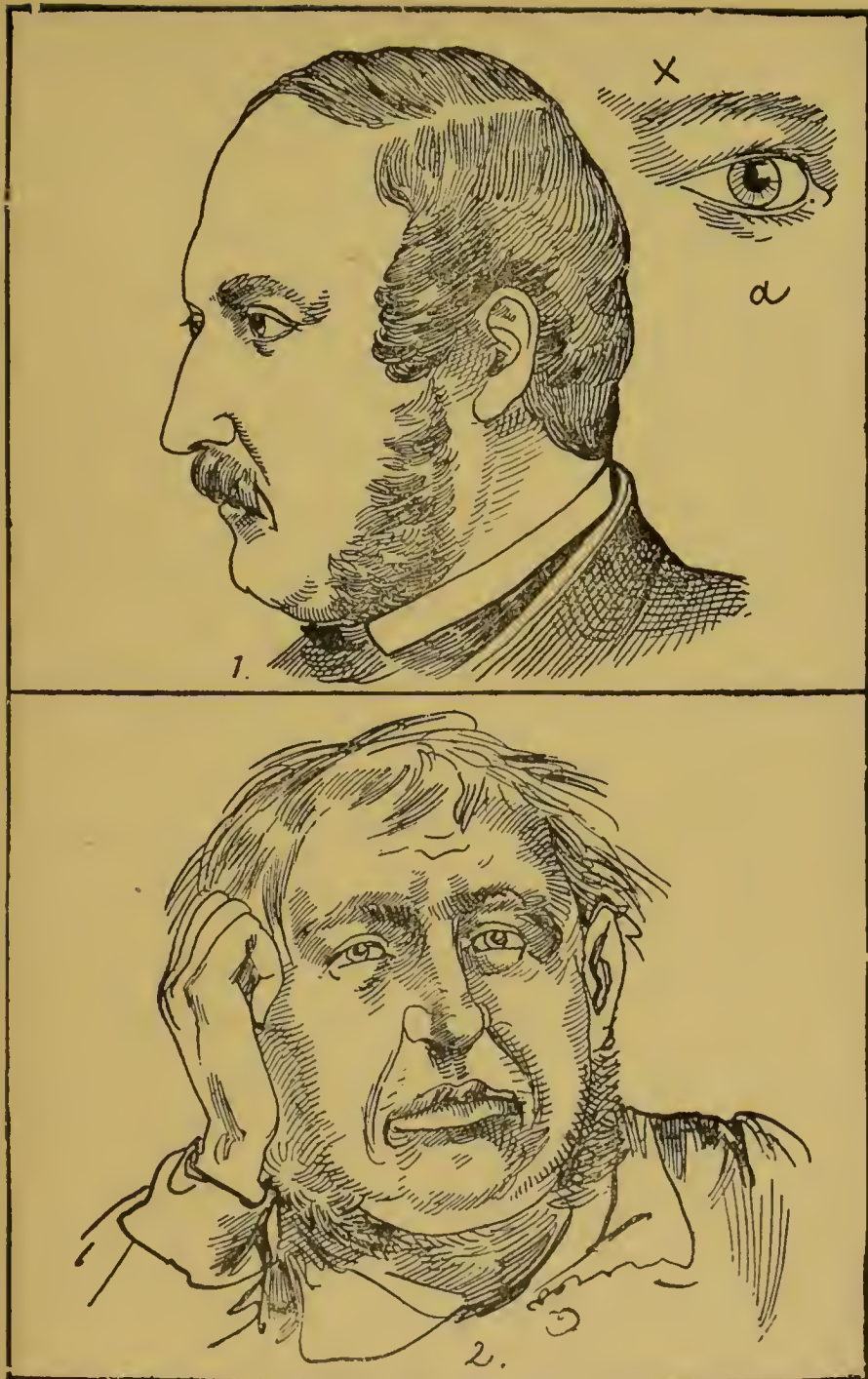


PLATE 41.—ORDER.

LARGE—Prince Albert.

SMALL—A confused and untidy muddler.

Fig. a indicates the point where a squariness at the corner of the eyebrows signifies a good development of Order,

their slates, their tops, and their marbles. Teach your boys to have a place for everything, and to have a time for everything, and you will implant into them the germs from which will spring a future good and useful character. A man of perfectly cultivated order will rise every morning at a certain time, breakfast at a certain hour, dine and sup at a fixed time, and do all his work with the same regularity. Everything will go easily with him, because he has a time for everything. If a student would make rapid progress let him arrange his studies, giving a certain time, and so much time to each one, and abide by that arrangement. This is the only way in which great minds have been educated, and, indeed, the only method of securing a thorough education.

Restraint.—Where there is a morbid action of this faculty, making the subject painfully susceptible to the influence of disorder, and lack of methodical arrangement, an effort must be made to withdraw the mind from the contemplation of such matters. It should be considered how impossible it is to have everything exactly to one's mind in this respect, and that we only waste our time and mar our temper in the attempt to reduce everything to the regular arrangement we love. Avoid becoming "more nice than wise."

XXXIII.—CALCULATION (30).

"The very hairs of your head are all numbered."—*Luke xii, 7.*

The faculty for Calculation is manifested at the outer angle of the eyebrows. When large it swells the frontal bone at that particular spot.

Primitive Power.—The faculty of recollecting the plurality of things, ready computation of numbers, as in

arithmetical calculations, &c. Some uncommon instances of this faculty seem to be quite miraculous to those who are but moderately endowed with it.

Abuse.—An extraordinary fondness for calculations and a habit of enumerating to no purpose.

Moral Influence.—It is necessary to the progress of astronomy and science, and explains the cause of many curious phenomena in mathematics.

Excessive Manifestation.—Certain enumerations performed by the possessor denoting a rapid calculation, without the power of analysing or explaining its operations. A peculiar motion of the eyes has been observed in persons noted for a large development of it.

Cultivation.—The study of Arithmetic and Algebra, and the practice of calculation in its various forms, and especially mental computations, exercise and develop this faculty, as also the habit of charging the mind with the memory of the numbers of the houses in a street, the pages of a book, &c.

Restraint.—It is only in very exceptional cases that restraint is necessary, and this is only done by avoiding calculations of a useless character.

XXXIV.—LOCALITY (31).

“ *We are journeying to the place of which the Lord said, I will give it you : come thou with us.*”—*Numbers x.*, 29.

This faculty manifests itself in the forehead, on the side of Eventuality, and over the inner corner of the eyebrows. Those in whom it is well developed have a distinct and marked prominence at this part of the forehead.

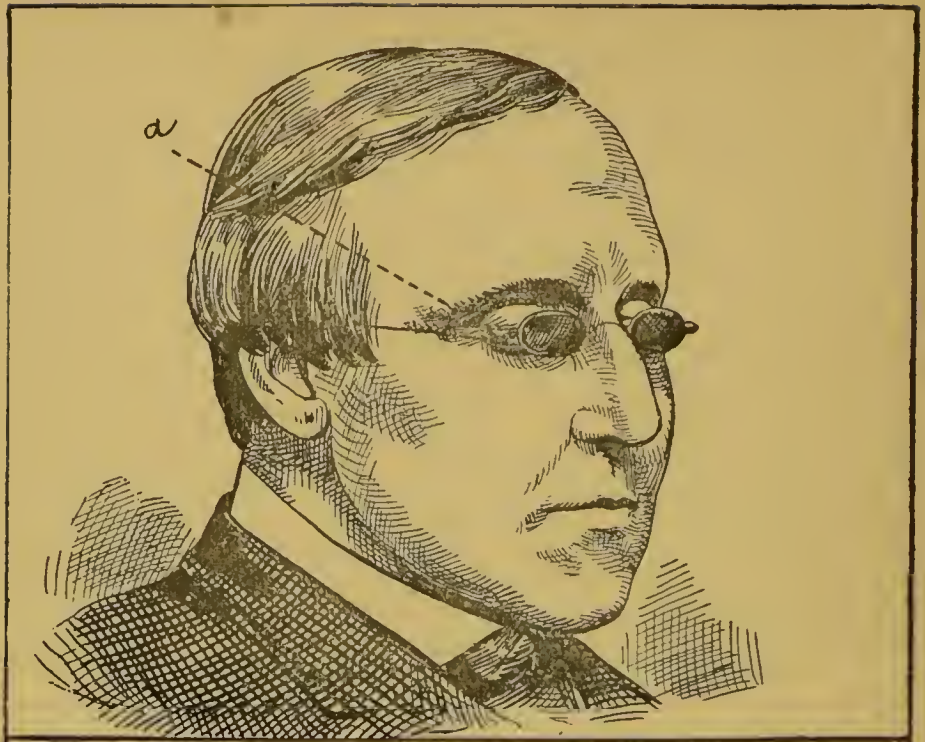


PLATE 42.—CALCULATION.

LARGE—Henry Fawcett.

SMALL—Tim Kelly.

Fig. a shows the indication large; *Fig. b* displays a great lack of it.

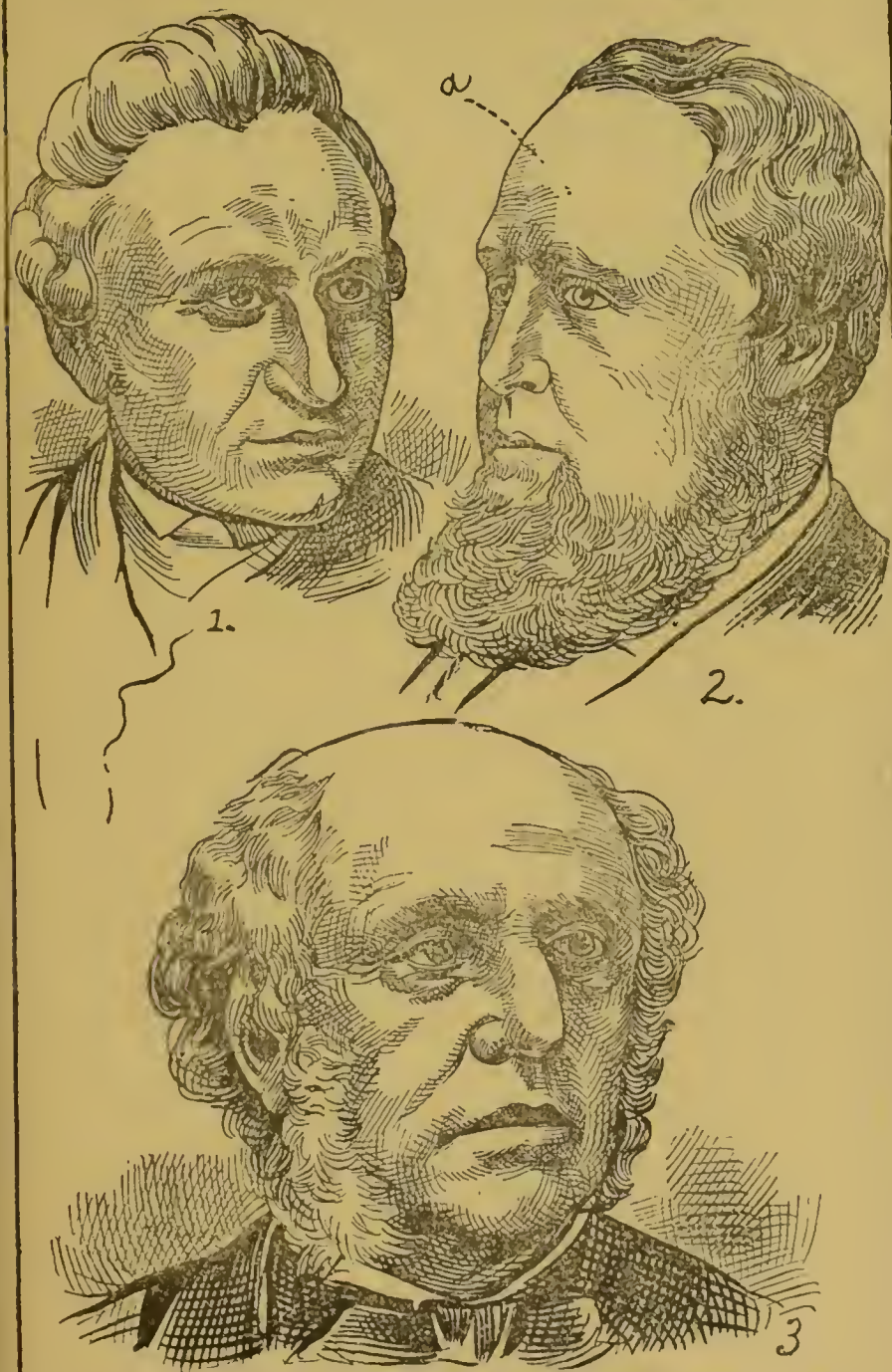


PLATE 43.—LOCALITY.

LARGE—1 Captain Cook (the discoverer, who made 3 voyages round the world'.
 2 Rev. Joseph Cook (of Boston, U.S.A.) 3 Thomas Cook (the popular excursionist).

Fig. a shows the position of the development



Primitive Power.—That of recognising places previously seen or described, and of remembering localities in general.

Abuse.—A propensity to travel, or remove unnecessarily from place to place ; erratic habits ; fickleness ; caprice.

Moral Influence.—It imparts a taste for various studies, and is useful to the geographer, astronomer, and landscape painter, as conveying correct ideas of distance, space, and scenery, with a talent for describing these with accuracy.

Excessive Manifestation.—Restless movements ; a love of variety. There is some reason for supposing that man as well as animals possesses a migrating propensity, at least a desire for *locomotion* or travelling, independent of the advantages to be derived therefrom.

Cultivation.—Travelling, the study of geography, and a persevering exercise of the memory in reference to places, roads, and landmarks, will promote the activity and development of this faculty.

Restraint.—A too strong disposition to rove, or a restless desire for a continual change of place must be met by the cultivation of Continuity and Firmness, and a resolute determination to settle down and establish a permanent home.

XXXV.—EVENTUALITY (32).

“ *Remember the days of old, consider the years of many generations.*”—*Deuteronomy xxxii.*, 7.

Primitive Power.—To take cognizance of the active events of life (as Individuality does of passive objects and facts), and to connect a train of occurrences, either past or present, into an event or a probable event.

Abuse.—Needless prying into matters which can be of little benefit to the inquirer; a desire to know private history or details, without any reasonable cause. Where the moral sentiments are deficient, it is apt to furnish newsmongers with tales of scandal, personal anecdote, &c.

Moral Influence.—There cannot be any faculty more essential to the purposes of education, and if early cultivated and well-directed, it will seek out and retain knowledge in every department of science, but more particularly of that kind to which other propensities incline it. It is the chief ingredient in a retentive memory. It gives readiness of recollection, and combined with mirthfulness and keen analytical intellect, what is known as “*Nous*.”

Excessive Manifestation.—It is earliest displayed by the curiosity which some children evince, and their fondness for listening to tales, anecdotes, &c., and the eagerness with which they gather, and the facility with which they retain, information concerning everything around them.

Cultivation.—Reading history, mythology, the newspapers of the day, &c., always charging the memory with the events and occurrences related; writing down or verbally relating the incidents of every-day life, and telling stories and anecdotes, will give exercise to the faculty and promote its development.

Eventuality is the storehouse of the mind, so that without a good development of it the reflective intellect has but little material upon which to use its energies. The reflective powers are compelled to go to Eventuality for a great proportion of the facts which it is necessary for them to use in their arguments, processes of reasoning, in forming their theories, philosophies, judgments, &c. A great many

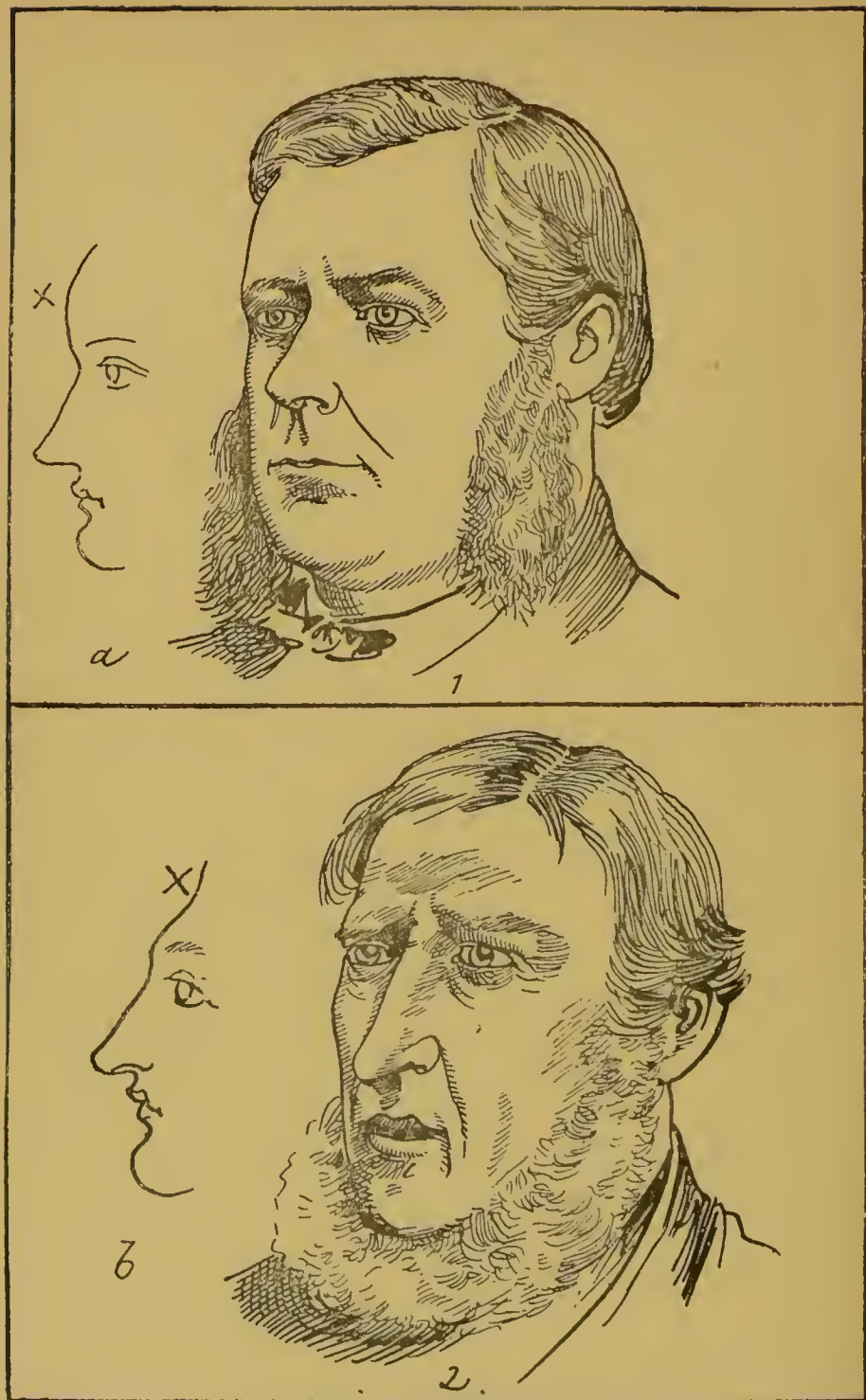


PLATE 44.—EVENTUALITY.

LARGE—Prof. T. H. Huxley.

SMALL—A vacant minded man.

The difference in the outline of the forehead, which a large or small development of Eventuality Causes, is shown in Figs. a and b.

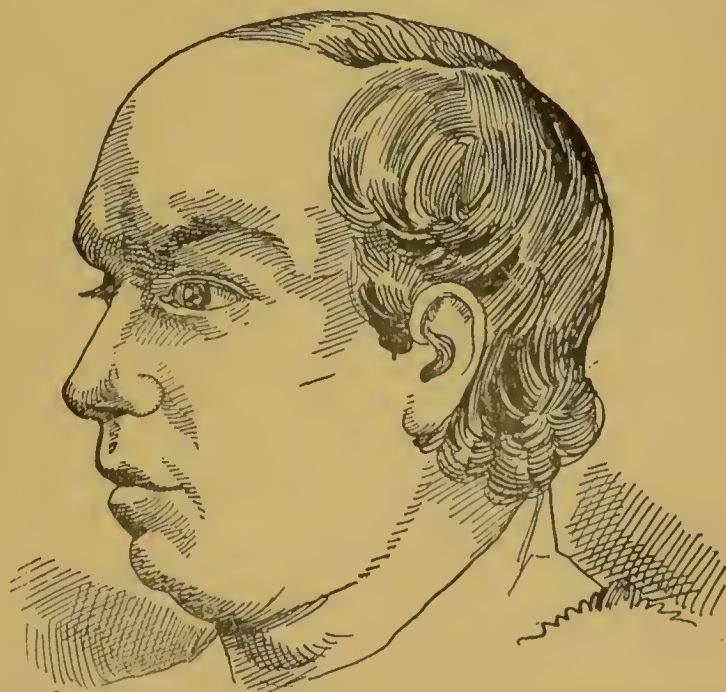


PLATE 45.—TIME.

LARGE—Baron L. Rothschild. SMALL—Oliver Goldsmith.

Fig. a indicates the position of the development.

little things make a whole, and the greatest machinery would be useless if but one single wheel were out of its proper place.

Restraint. — When excessively manifested to the disapproval and annoyance of others it should be restrained by the reasoning faculties and by Cautiousness.

XXXVI.—TIME (33).

“To everything there is a season, and a time to every purpose under the heaven.—Ecclesiastes iii., 1.

This faculty manifests itself just above the middle of the eyebrow, and between Locality and Tune.

Primitive Power.—That of perceiving and recollecting the duration of time and intervals; essential to various employments, and preserving regularity or equality in music, versification, dancing, &c.

Abuse.—Undue importance and affected punctuality in trifling engagements.

Moral Influence.—By observing the lapse of time we may be led to value and improve our moments, although this is by no means a consequent result of the faculty which instinctively notes periods merely in the order of their occurrence.

Excessive Manifestation.—The general indications are punctuality in keeping engagements, a regular movement of the limbs when in action, a disposition to keep time in music or other exercises, and to keep step in walking.

Cultivation.—As a proper development of this faculty gives punctuality and evenness to our movements, its value can hardly be over-estimated; without it we are fitful in

action, frequently behind, and, if excitable, beforehand when we should *not* be. It estimates the importance of saving time, and lays out in advance the time required for the accomplishment of each object. Regulate yourself and your actions, therefore; correct yourself when necessary, and bring a strong will to aid you in coming up to time upon all occasions. The exercise of this faculty, in conjunction with Acquisitiveness, will stimulate both, and enable you to appreciate the value of time. Keep abreast of your engagements, vigorously exert yourself and use your planning and organizing powers to prevent yourself getting into arrears with your work.

As Order is the faculty which concerns itself with the exactitude of things, so Time concerns itself with exactitude in engagements. Neither can manifest itself effectually, or can be relied upon absolutely unless they are backed up by a strong will.

Time is one of the chief elements of a musical character. An accurate sense of rhythm, and the ability to keep time, are as necessary to a successful musician as the ability to appreciate harmony of sound and melody; in fact, harmony cannot be produced if time is disregarded. However much a musician may admire harmony and melody, unless he have also a good development of Time, his productions will be discordant.

Restraint.—Be less monotonous in your habits and arrangements; take sufficient note of extenuating circumstances if this faculty disposes you to be too rigid and punctual. Remember that you are liable to hinder, instead of promoting your own purposes and the happiness of your friends, by being too particular in this respect. Its

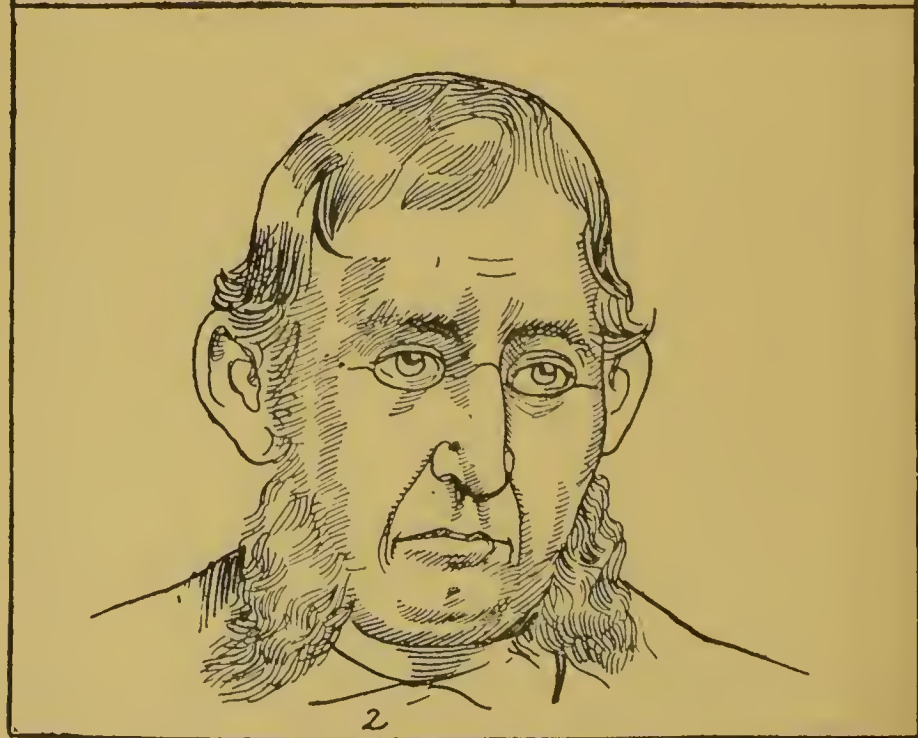


PLATE 46.—TUNE,

LARGE—Beethoven.

SMALL—An unmusical character.

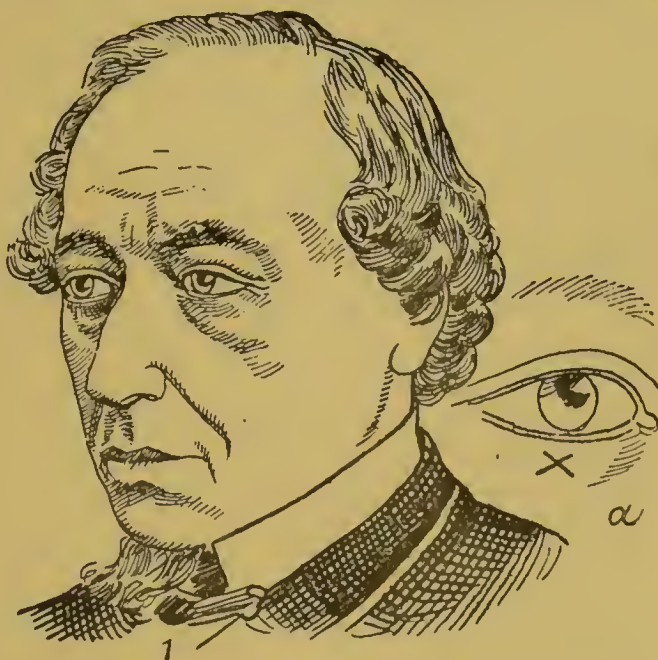


PLATE 47.—LANGUAGE.

LARGE—Earl Beaconsfield.

SMALL—A man devoid of expression.

restraint is only necessary when it interferes with the harmony of life.

XXXVII.—TUNE (34).

“Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song.”—Psalms xxxviii., 2 and 3.

The faculty of Tune is manifested at the side of the forehead, just above the outer corner of the eyebrow, and next to Time. A great development of the faculty enlarges the lateral parts of the forehead ; but its appearance varies according to the direction and form of the convolutions.

Primitive Power.—The faculty of Tune gives a perception of melody, the harmony of sounds, and the ability to learn and remember tunes ; other faculties are required to compose. Tune is only one ingredient in a genius for music. Time is requisite to give a just perception for intervals ; Ideality to communicate elevation and refinement ; and Secretiveness and Imitation to produce expression ; while *Constructiveness*, Form, Weight, and Observation are necessary to supply mechanical expertness—qualities all indispensable to a successful composer or performer.

Abuse.—An incessant and insatiable craving for musical indulgences, which attains to such a pitch that it interferes materially with the exercise of the ordinary duties of life.

Moral Influence.—A softening and elevating feeling, which seems to carry us away into ideal worlds.

Excessive Manifestation.—A quick restless air, and a dreamy eye, appertaining or giving evidence of a spiritual nature.

Cultivation.—Singing, and the practice of vocal and instrumental music, attending concerts, and the constant effort to appreciate music, will lead to an increased activity and consequent development of the faculty of Tune.

Restraint.—Restraint is seldom called for, but should there be an excessive fondness for music interfering with other studies or pursuits, or with the common duties of life, one must resolutely hold it in check by the exercise of the restraining powers, such as Conscientiousness, Firmness, and the reflective intellect.

XXXVIII.—LANGUAGE (35).

“ *Keep thy tongue from evil, and thy lips from speaking guile.*”

—*Psalms xxxiv.*, 13.

Language is manifested through that part of the brain situated on the back part of the orbitary plates, the bones which form the roof of the eyes and support the anterior lobes of the brain.

Primitive Power.—That of recollecting words or arbitrary signs to express our thoughts ; in children it is displayed by an attention to what is said, and efforts to speak, even when the meaning of words is unknown to them. Ease of expression ; fluent communication of ideas and exactitude in the choice of words.

Abuse.—A continual desire to speak ; volubility of words without reflection ; tedium, bombast, and unnecessary digression.

Moral Influence.—The pursuit of knowledge ; study of languages ; and the improvement of literature, authorship, and oratory.

Excessive Manifestation.—Readiness to comprehend or interpret the meaning of others, and impatience at interruptions while speaking.

Cultivation.—The constant practice of talking and writing, the study of languages, and the committing to memory of any arbitrary signs, are all adapted to promote the development of this faculty.

This is a most important faculty, and should be earnestly cultivated by all youths who wish to make progress and headway in the world. A man who has a good command of language is armed with a weapon which will remove many an obstacle from his path, and help him to carve out a way for himself amid the greatest difficulties. The power of language gives a man confidence and helps him to assert himself. It assists him in becoming independent and powerful. We would here remark that public speaking should be encouraged in every way. There are no associations or societies which this country can boast of calculated to do greater good than wholesome debating societies; or young men's mutual improvement societies, where youths have an opportunity of instructing their minds and at the same time developing their powers of language. Although it is true that language is, to a certain extent, a natural gift, still it is a faculty which may be profitably cultivated by all. It is necessary in public speaking to throw aside all thoughts of surroundings, and to concentrate your mind entirely upon the subject you wish to discourse upon. A speaker should always reason before giving utterance, and when doing so speak in slow measured tones. Beginners generally speak very rapidly, and their address frequently developes into a meaningless

jumble of words. It is also necessary that the debater or lecturer should be thoroughly and earnestly devoted to his subject, otherwise he will fail to make an impression, as the most violent gesticulations cannot arouse the sympathies of the listeners. It is the soul that should be in the words; it is the soul that inspires the highest powers of elocution, and this is really the secret of successful speaking. All affectation must be avoided, and unfortunately we have too much of this disseminated even from the pulpits of our churches and chapels. Only an earnest, thorough, hearty, and practical Christian man is fitted to preach the word of God. But as it is we have young men ordained as ministers whose organization is entirely unadapted for the work. They are sent to college, educated, and brought out as such merely by a chain of circumstances, and the natural result is that their occupation becomes eminently distasteful to them. They simply practise what they are compelled to do as a matter of necessity, and the consequence is that a great number of our churches remain half empty.

Language, however, has its abuses as well as its uses, and nothing is more distasteful or calculated to do more harm than an ever restless gossiping tongue. Language, indiscriminately used, is a poison of the mind, and may produce the most disastrous results. It is therefore necessary that our language, the volubility of our heart, should be governed by the reasoning faculties, otherwise nothing but evil would result. Let us remember that great thoughts may be expressed by few words properly put together, also that "words fitly spoken are like apples of gold set in pictures of silver."

Restraint.—Where Language is very large and active it sometimes leads to verbosity, garrulity, and circumlocution, in which case there must be a systematic effort to check this tendency by a severe lopping off of redundancies in writing and a constant watchfulness over one's self in speaking.

XXXIX.—CAUSALITY (36).

“*And Paul reasoned with them out of the Scriptures.*”—

Acts xvii., 2.

“*Prove all things, hold fast that which is good.*”—*I. Thess. v. 21.*

Causality manifests itself in the upper part of the forehead, on each side of Comparison, which occupies the centre. The two together, when both are large, give great fulness to that portion of the forehead.

Primitive Power.—The activity of the reasoning faculties; aptitude for drawing conclusions, knowledge of cause and effect.

Abuse.—Confused or mystified reasoning; perplexing efforts to find a suitable agent for every operation; a passion for *explaining*, without depth of thought or felicity of argument; vain efforts to enlarge the bounds of human knowledge, as the extravagances of alchemy, &c.

Moral Influence.—Useful and experimental research; discovery of the principles of action.

Excessive Manifestation.—A man of thought and consideration is apparent in the fixed eye and abstracted manner; the eyebrows are sometimes knitted and the mind absorbed in its own cogitations.

Cultivation.—The study of philosophy in all its branches, and especially Phrenology in its theoretical aspects;

planning ; contriving ways and means ; meditating on the laws of nature, and trying to trace out the connection between observed phenomena and their causes, all serve to exercise Causality and increase its power.

This is the inquiring investigating faculty. When large in children it causes them to ask a thousand questions which oftentimes would puzzle a philosopher. No man can become truly great in any of the solid sciences or any of the learned professions without a strong development of this mental power. When strong it is not apt to be brilliant in its displays, but solid, not quick, but sure. It lays the foundation of true greatness, not of dazzling splendour. It gives thoroughness, and this alone leads to lasting success. Hence children should be taught from real objects, which awaken the workings of this faculty, the cravings of which can be wholesomely gratified by good sound knowledge. Causality, in order to be effective, should be accompanied by good Perception, so that the inquiring faculty may be gratified by seeing and understanding correctly.

Restraint.—To restrain this faculty is seldom necessary. If too active, divert the mind by strict attention to practical affairs, cultivating the Perceptives. Become less theoretical and more practical.

XL.—COMPARISON (37).

“ The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made.”—

Romans i., 20.

Comparison is manifested in the upper part of the forehead, on the middle line, between the two sides, and



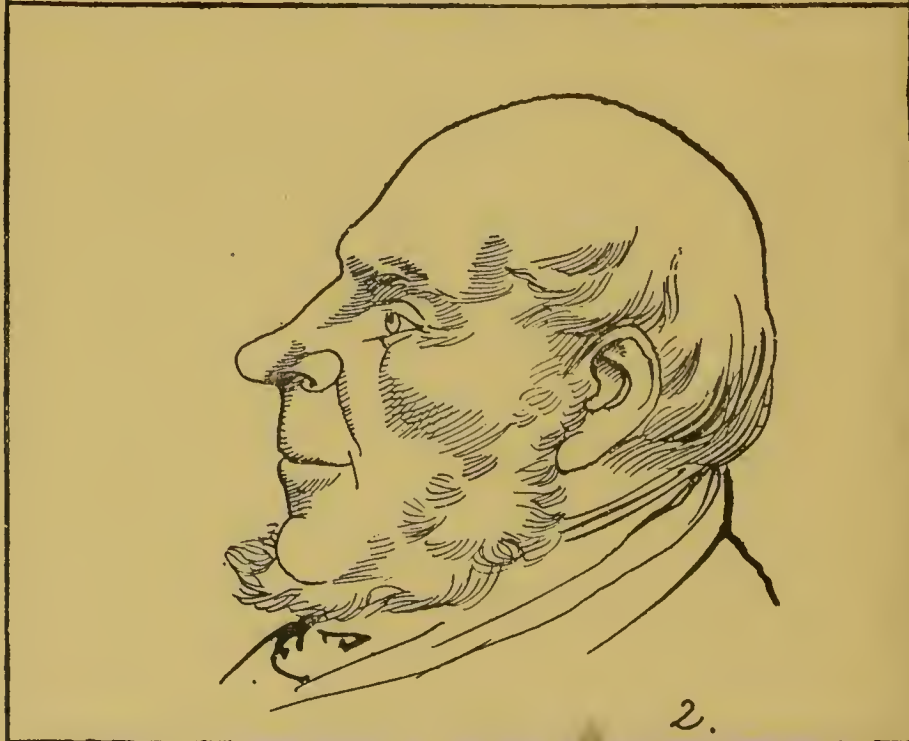
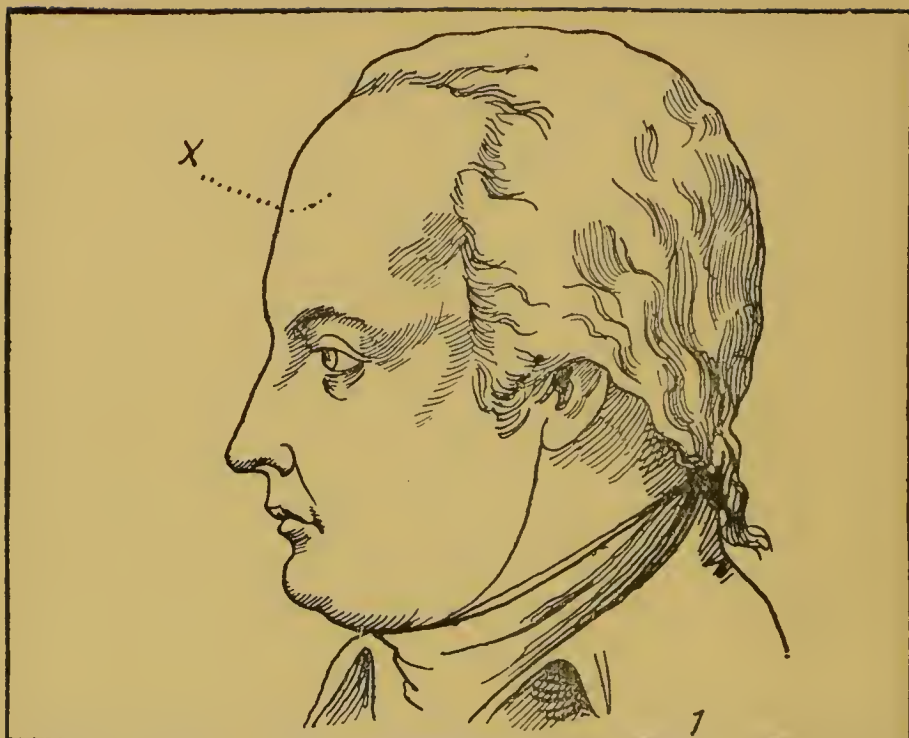


PLATE 48.—CAUSALITY.

LARGE—Dr. Gall (founder of Phrenology).

SMALL—A fussy old gentleman who cannot reason clearly.

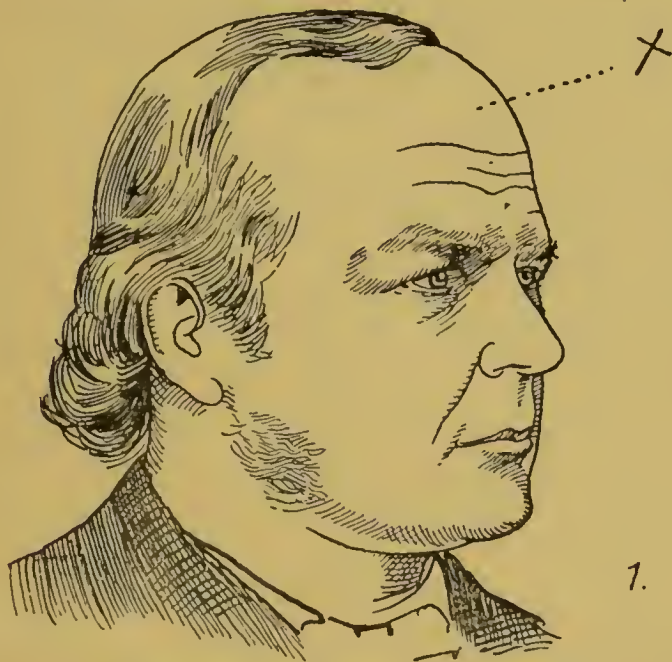


PLATE 49.—COMPARISON.

LARGE—Archdeacon Farrar.

SMALL—A pot-house frequenter.

generally just below the roots of the hair, the bottom being about the centre of the forehead.

Primitive Power.—A desire to compare things one with another ; perception of resemblances in thoughts or objects from which a figurative parallel may be drawn.

Abuse.—False conclusions founded on imaginary resemblances ; satirical or infelicitous comparisons.

Moral Influence.—To the author it gives the power of reasoning from analogy, and for the embellishment of his subject a profusion of figures and tropes or fanciful metaphors. With Language and Ideality it assists the *reconateur* and *improvisatore*. To the scientist it gives an analytical cast of mind, and clear intellect.

Excessive Manifestation.—The natural expression is not easily defined, yet those who possess this faculty with that of Observation and Eventuality have illustrative facts at command, and their memory is seldom deficient of cases in point. Pitt, Burke, and Roscoe had it, as also Raphael, whose imagination presented images which his pencil rendered immortal.

Cultivation. — Studying logic, mental philosophy (phrenologically of course), chemistry, botany, &c., or the constant exercise of one's analytical powers in any branch of study or business, may be made subservient to the development of this faculty.

Comparison is the servant of Causality, and assists it both in seeking the truth and in explaining it to others. Its office is to see analogies or likenesses. It demonstrates or explains the *unseen* by reference to the seen. It compares the unknown with the known, and in this way seeks and explains the operations of the invisible world of truth,

principle, and law. It is only by comparing one thing with another that we can form a correct valuation or estimate of anything.

Restraint—Seldom necessary. When the brain is over-worked a complete rest is necessary to bring it to its normal strength again.

XLI.—INTUITION (c).

“*Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.*”—*Job xxi., 27.*

This faculty is manifested on the median line of the forehead, between Comparison and Kindness.

Primitive Power.—The function of this faculty is to furnish us with an intuitive knowledge of character, or to enable us to perceive the state of mind or feeling possessed by others, so that we may successfully adapt ourselves to them and operate upon their feelings.

Abuse.—An over-suspicious character. This is really an unnatural condition of the faculty. A scheming nature ever on the alert and without reason.

Excessive Manifestation.—A restless eye ; shaggy brows ; eyes half closed and piercing ; a shuffling step and a quick motion of the head on the slightest sound.

Cultivation.—No better means can be made use of to improve this faculty than to make human nature a study, using Phrenology and Physiognomy as guides in its prosecution. Observe everyone you meet, and note the expression, tones, and actions of each, and try to read them as you might an open book.

The extent or depth of this power depends a good deal upon the organization and condition of the whole being.

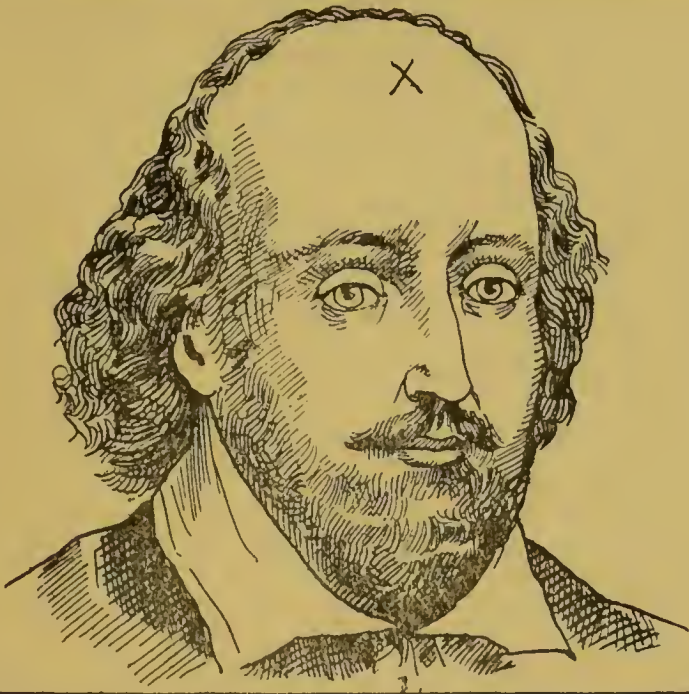


PLATE 50.—INTUITION.

LARGE—William Shakespeare.

SMALL—A market loungee.

An altogether fleshly mind, or the possessor of a body debased and defiled by excesses in eating and drinking can never have the intuitive feeling to any great degree. The clearer the intellect, and the more harmonious the whole person, the greater will be his powers of penetrating and looking into everything that comes before him. Experience and knowledge will cultivate this faculty. Coming into contact with different men and people will teach you to study mankind and human nature.

Restraint—If too suspicious by reason of over large Cautiousness, and large or perverted Intuition, one must cultivate Kindness, Hope, and Conscientiousness, and try to take a kinder, more lenient, cheerful, and juster view of his fellow-men.

XLII.—GENIALITY OR AGREEABLENESS (D).

“A soft answer turneth away wrath, but grievous words stir up anger.”—Proverbs xv., 1.

The faculty of Agreeableness is manifested in the upper edge of the forehead, directly over the inner angle of the eye, and about two inches above the ridge of the eyebrow, and gives a rounded appearance to the upper part of the forehead, and a pleasing conciliatory aspect to the countenance.

Primitive Power.—It imparts the ability to make one's self acceptable to others, and to adopt a persuasive and conciliatory mode of address and pleasant manners. One who has it large can utter even the most unwelcome truths without giving offence; and with large Imitation, Kindness, and Hope, to which it is closely allied, is sure to be a general favourite, especially if the social faculties are large.

Abuse—The organ is abused if directed and used in regard to low and unworthy companions, as it leads to questionable alliances of every description.

Moral Influence.—It makes life seem bright, and binds us by the bonds of affection to our fellow-men. A man possessing this large is a happy man, and if well-directed spreads light and happiness around him wherever he may go.

Cultivation.—The study and constant practice of the art of true politeness, which has its foundation in this faculty in conjunction with Kindness and Conscientiousness, will tend to arouse the spirit of Agreeableness. By acting in such a way as to make ourselves as far as possible agreeable to those around us, we shall in time come to feel agreeable, and shall develope the feeling to a natural extent.

There are people although unfortunately not so plentiful as we would desire, who seem to be always happy. These are the agreeable people. The people who have healthy bodies and healthy minds. No slander falls from their lips; they sow no discord and dissension in the heart, but are loved and desired wherever they go. Let us follow their example, and try, by the exercise of agreeableness, to make life more pleasant to ourselves and our neighbours. Our best way to do this is to reflect upon the beauties and blessings of this life; to try always and see the good in men and things, and not continually strive to find faults and failings in all that passes our eyes. Let us cultivate sympathy, and strive to be kind and generous at heart. Let us dwell more lightly upon our own grievances and learn to believe in God. A truly Christian person is always agreeable and happy. The light of love is always burning in his or her heart. Upon the other hand, the disbeliever

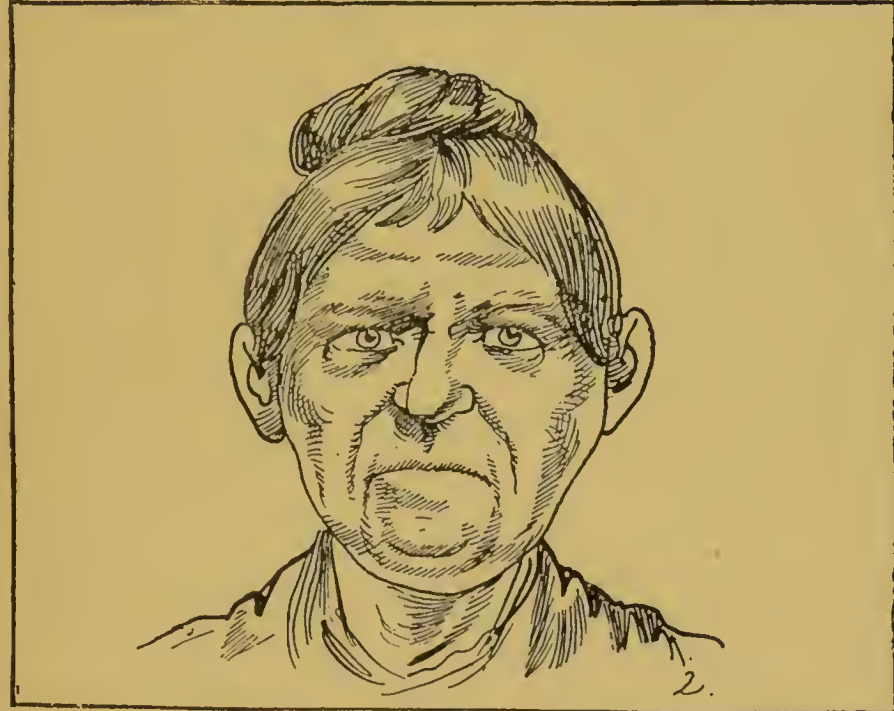


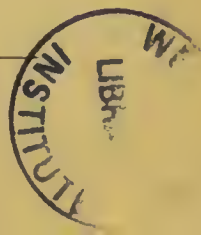
PLATE 51.—GENIALITY.

LARGE—Princess of Wales.

SMALL—Miss McBruiser.

is a sad picture of ugliness, and anything but an agreeable companion. His soul can find no peace or rest, for both these are to be found in faith alone.

Restraint.—Restraint is not necessary, excepting when the feeling is directed into unworthy channels, in which case Firmness, Self-esteem, and the moral faculties in general should be brought to bear against it.



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